

PARALLELA:  
OR  
THE GROVND  
OF THE NEW ROMANE  
CATHOLIKE, AND OF  
the ancient Christian Religion, out of  
the holy Scriptures compared  
together,

By RICH. PILKINGTON *Doctor of Divinitie,*  
In answer to a late Popish Pamphlet, entituled  
*A manuell of Controuersies*, wherein the Catholike  
*Roman Faith* in all the chiefe points of Contro-  
uersies of these dayes is proued by  
holy Scriptures.

By A. C. S.

OBJECTOR.

*Search the Scriptures, for you thinke in them to haue life euer-  
lasting, and the same are they that giue testimony to me.*

ANSWERER.

Some things hard to be vnderstood, they that are vnlearned, and vnstable  
wrest, as they doe also the other Scriptures vnto their owne destru-  
ction. 2. Pet. 3. 16.

We wish that all these would depart from their owne frowardnes, who  
against Christ carry the Ensigne of Christ, and against the Gospel,  
brag of the Gospel which they vnderstand not, *Aus. Ep. 61. ad Dulcit.*

---

L O N D O N.

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TO THE MOST  
REVEREND FATHER

IN GOD, GEORGE, BY GODS

Prouidence, the Lord Archbishop of

*Canterbury his Grace, Primate of all*

England and Metropolitane, and

*one of his Maiesties most ho-*

*norable Priny Councill.*

**I**T is well knowne vnto your  
Grace (most reuerend father)  
with what fraud and force,  
with what art and armour,  
the Almesmen of Antichrist,  
haue laboured to support the rotten walls of  
their late forged and new deuised Religion,  
which when *Luther* beganne to batter with  
the Canon of holy Scripture, they had no  
stronger defence to oppose, then the autho-

## THE EPISTLE

rity of the present Church, the Pope and his Bishops, whose determinations and decrees were taught to be of equall credite with the sacred word of God ; to which purpose the first disputes, wherein hee was opposed by *Tesellius*, *Eckius*, *Prierias*, and their consorts, were about the Authority of the Church of Rome, the Popes Power, Ecclesiastical Rites and Customes, wherein they maintained the Pope to bee the Head of the Vniuersall Church, the Church of Rome to be the Lady and Chiefe of all Churches, which could not erre in any thing appertaining to faith and religion, that the holy Scriptures receiued all their strength from her, and her Bishop, as from a most sure rule of faith, whose doctrine whosoeuer followed not, or debased their power, was without doubt a manifest Heretique : But when it was found that this foundation was a bed of sand, not able to support so weighty a building, and that the decrees of mortall men could not bee equall to the Oracles of the immortall God; they began to deuise a more cōpendiary way, to wit, Apostolicall Traditions, which the  
Apo-

## DEDICATORY

Articles deliuered by word of mouth, concerning faith and manners, and are not found in any of our writings, but are to be embraced with like reuerence, and to bee practised with equall obedience, as those things are which are recorded in the written word. *Council. Trid.  
Ses. 4.*  
Vnder this shield are protected, and vpon this ground are defended, all those doctrines which the Church of Rome beleeueth and propoundeth, that cannot bee ratified and prooued, by any testimony of holy Scripture, and are for the most part the points questioned at this day; as praying to Saints, worshipping of Images, making and taking of the blood together with the bodie of Christ, in the Sacrifice of the Masse, by the Priest, Monasticall profession, consecration of Virgins, burning lights in Temples, power to remitte Oathes and Vowes, seuen Sacraments, with many other of like nature, as *Canus* witnesseth. Hence we finde the fautors and abettors of Popery infinitely to magnifie the worth of Traditions, indignely to debase, and shamefully to vilifie the sacred dignity of the diuine Scriptures; as that they are  
imperfect

*Loc. com. lib. 3.  
cap. 3. 4. 5.*

## THE EPISTLE

imperfect and insufficient, as *Bellarmino* teacheth, that neither plainly nor obscurely, they containe many things belonging to doctrine and faith, as *Canus* writeth, that without Traditions they firmly subsist not, but without them Traditions haue their force, as *Baronius* auoucheth vpon which ground, these great Rabbins of Rome, haue to this day mainetained the mysteries and Sacraments of their Church, for the most part, as *Canus* confesseth: But now of late there starts vp a *Pumilius*, more confident in courage, in skill far inferiour vnto the former, vndertaking to iustifie by the authority of the written word, what they warranted on the credite of vnwritten Tradition, as if himselfe were the onely *Argos*, the other meere *Cyclops*, that could not discern the ground of their faith in the holy Scriptures; which neuertheles he hath so torne, so wrested, so stretched with his tongue, as shoemakers do their leather with their teeth, that very children may see they are not the weapon wherewith their Vaticane doctrine may bee defended. This Popish Agent I haue vnder-

*Ecclesie mysteria & Sacramenta maxima ex parte traditione constant.*  
*Can. l. 3. loc. c. 6.*

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DEDICATORY.

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undertaken and stripped him of his armor,  
which he hath vsurped, shewing his proofes  
to bee as weake, as his positions are wicked;  
that his blinde religion may appeare vnto al,  
to bee nothing but an heape of vntruthes, as  
*Iosephus* termeth *Apions* writings, without Lib. 1. contra  
Apion. patronage of holy Scripture: Which en-  
counter I now offer vnto the view of the  
world, vnder the shield of your Graces pro-  
tection, who first encouraged mee to this  
battell, and can best of all men iudge (as the  
most experienced Generall, in this sacred  
warfare) on which side the truth propen-  
deth. The King of Kings and Lord of  
Lords, enlarge his blessings vpon your Grace,  
gouerne you by his spirit, confirme you by  
his power, that you may long continue a vi-  
gilant watchman in his spirituall watch-  
tower, to his honour, your owne comfort,  
the Churches propagation, and hearts grieve  
of all those which haue ill will at Sion.

*Your Graces in all obseruance to  
bee commanded*

RIC. PILKINGTON.

A



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## The Obiectors Epistle to the R E A D E R.

**H**Aue, courteous Reader, taken some paines to put together this *Manuel of Controuersies*, intending nor pretending no other thing thereby then thy profit: if thou reape any profit by it, my trauaile shall be richly recompenced; howsoeuer in requitall of my good will, let mee intreate this fauour of thee, that if thou wilt deigne it the reading, thou wilt doe it with some attention, and such intention as the subiect requireth; which howsoeuer, or by whomsoeuer it bee handled, is of that weight and moment that may duely demaund thy best, most settled and sincerest thoughts: The insuing Preface will acquaint thee both with the drift and motiue of this Treatise, and also with these few points which I haue thought worthy remarke concerning the same; Therefore haue I nothing more to trouble thee with, but onely to intreat thee to take some heede in discerning the Catholike Positions from those of the Protestants; because they are not so euidently distinguished in Characters, specially before the page 76. as they might haue beene; and also to pardon the faults escaped in the print, but most of all those in the margent, as most important: In the latter end of this Booke they are corrected, and therefore may more easily be borne w<sup>th</sup> shall.

Thy friend, as thou art a friend to Truth,  
howsoeuer thy welwiller.



ANSVVERE.

*Munera magna quidem mittis, sed mittis in hamo,  
Et piscatorem piscis amare potest?*



S much good will you beare to the Reader, as the angler doth vnto the fish, who offers a baite, but with an hooke, and makes a shew of his profit to ruinate his soule. The Catholike Religion, drawne out of the store house of holy Scriptures, is the baite you pretend to giue him; but it is the hooke of Poperie, hammered in the fall shop of Rome, by your great fishers, which you desire hee should swallow downe: Let him therefore be carefull to separate the vile from the precious, the drosse from the gold, the Popish nouelties from ancient verities, and bee not ouer credulous to belecue that Protestants teach any such new doctrine, as either ignorantly, or wilfully you charge them with; for partly you auouch new Positions, directly contradicted by ancient Fathers; partly you forge some of your owne braine, wherewith you charge your opposites, which none of them hitherto haue maintained, as may be seene in this briebe *Synopsis* following.



A brieſe *Synopſis* of Popiſh Poſiti-  
ons, auouched by this Manualiſt, direſtly  
contradiſted by the Fathers.

*Theſis* Popiſh. 1.



*L. L.* Articles of Faith are not contain-  
ed ſo much, as indirectly and implicite-  
ly in the holy Scriptures.

*Antiſh. Aug.*  
l. 2. de doſſy.  
Chriſt. c. 6.

In thoſe things that are plainly  
ſet downe in the holy Scripture, all  
pointes are found that concerne either beliefe or  
life.

*Theſis* 2.

The holy Apoſtles deliuered by word of mouth, more  
things to be beleened and obſerued by the Church, then  
either they found written, or writ themſelues.

*Antiſh. Ire-*  
nas l. 3. c. 1.

Wee know not the diſpoſition of our ſaluation,  
from any other then from them by whom the Goſ-  
pel came to vs, which firſt they preached, and after  
by the will of God deliuered vnto vs in the holy  
Scriptures, to be the foundation and pillar of our  
Faith.

*Theſis* 3.

The Scriptures are darke and difficult to bee vnder-  
ſtood; and all Articles of faith are not cleerely laid downe  
in them.

*Antiſh. Epipha-*  
nas. 76.

All things are cleere in the holy Scripture to  
them that come to it with a godly minde.

*The*

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*The sence of the holy Scripture, giuen by the Church, Thesis 4.  
is infallibly true, as are also the definitions and de-  
clarations of faith deliuered by the same, and euery one  
is bound vpon his damnation, not to reiect the iudge-  
ment thereof.*

Who knoweth not that the holy Scriptures, as  
well of the old as of the new Testament, is con-  
tained in certaine bounds, and so is to bee pre-  
ferred before all the latter writings of Bishops, that  
no man ought to doubt at all, or call in question,  
whether it bee true or right, whatsoever is written  
therein; when as the writings of Bishops that haue  
bin, or are written after the Canon confirmed, may  
lawfully be reprehended, both by the wiser speech  
of any that is more skilfull in that matter, and by  
grauer authoritie of other Bishops, and wisdom  
of the learned; and also by Councils, if they haue  
in any point wandered from the trueth: and euen  
Nationall and Prouincial Councils doe giue place  
to those that are collected out of the vniuersall  
Christian world: and generall Councils them-  
selues are often amended, the former by the latter,  
as often as by triall and experience the thing was  
opened, that before was shut; or known, that was  
hid; without any swelling of sacrilegious pride, or  
stiffe necke of arrogancie, or contention of deadly  
enuie, with holy humilitie, with Catholike peace,  
with Christian charitie.

*Vniuersalitie is a note to finde out the Church by. Thesis 5.*

Attend not those companies that goe the broad  
way; they are many, and who can number them?

*Amish Aug.  
in Tsal. 39.*

and few goe in the narrow way: bring forth thy weights, and weigh them; see what a deale of chaffe, for a little corne.

Thes 6.

*The true Church of God is visible and apparant, both to the faithfull beleeuers, that are in it, and to Heretiques, and those that are without.*

*Antith. Athanasius ep. ad solit. vitam agentes.*

What Church now freely serueth Christ? for if it be godly, it is exposed to dangers; and if there bee in any place faithfull seruants to Christ, as in all places there bee many, they, like vnto the great Prophet *Elias*, are secret, and hide themselves in dennes and caues of the earth, or wandering vp and downe, remaine in the wildernesse.

Thes 7.

*Saint Peter was by our Sauour Christ constituted supreme head, or soueraigne Bishop, or Pastourouer his whole Church militant.*

*Antith. Cyr. de unitate.*

Christ gaue to all his Apostles equall power after his resurrection, and said, As my Father sent me, so send I you; receiue the holy Ghost: whose sinnes you remit, they are remitted: and a little after; The rest of the Apostles were the same that *Peter* was, endued with like fellowship, both of honour and power.

Thes 8.

*The Bishop of Rome is the lawfull and lineall successor of Saint Peter, in that charge and office, which our Sauour gaue vnto Saint Peter, ouer his Church militant.*

*Antith. Cyr. cuat. ab Aug. l. 2. de baptis. cont. Donat. c. 2.*

Let none of vs make himselfe Bishop of Bishops, or by tyrannicall feare force his fellowes to necessitie of obedience, seeing euery Bishop hath free libertie and licence of his owne power; and may

not

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not iudge another, no more then another may iudge him : but let vs expect the iudgement of our Lord Iesus Christ, who onely and alone hath power to preferre vs in the gouernment of the Church, and to iudge of our actes.

*To holy Saints and Angels in heauen, is due more* Thes. 9.  
*then ciuill honour and reuerence.*

Wee honour the Angels with loue, not seruice : *Antib. Aug. de vera relig. cap. 55.*  
wee build them no Temples, &c. Our Religion teacheth vs not to worship dead men.

*To pray to the Angels and Saints in heauen, is law- Thes. 10.*  
*full, and derogateth no whit at all from the Mediation*  
*of Christ.*

The Martyrs are nominated in their place and order; but yet are not prayed vnto by the Priest, *Antib. Aug. in lib. 22. de ciuit. cap. 10.*  
that offereth sacrifice.

That prayer which is not made by Christ, not *Aug. in Psal. 108.*  
onely doeth not abolish sinne, but it selfe is turned  
into sinne.

The like may bee verified of the rest.

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Forged



## Forged Positions.

**A**LL Articles of faith are expressly contained in holy Scripture.

All places of holy Scripture, containing Articles of faith, are easie to be understood.

The true Church of Christ is not necessarily Catholike, or vniuersall, neither in respect of place nor time.

The true Church of Christ may be without a lawfull personall succession.

The lawfull succession of Pastours may bee without Consecration, or authenticall mission by any ordinary power reciding in the Church.

It is not necessary for euery mans saluation that he be Baptized.

Matrimony contracted betweene Christians, is but a bare ciuill contract.

Baptisme and the Lords Supper are not instruments of grace, but onely signes of Gods good-will towards vs, or meanes to stirre vp faith in vs.

Iustification is onely remission of sinnes.

By Iustification sinne is onely couered, and not quite taken away.

Man, though holpen by Gods grace, hath not Freewill, either to flie any euill, or to doe any good, auayling to his saluation, but in both is forced to doe that which God hath ordained he should doe.



## A Table of Controuersies, handled in this Treatise.

1	OF Scriptures.	pag. 32
2	Of Traditions.	47
3	Of Difficultie of Scriptures, & their interpretation.	62
4	Infallibility of the Church.	77
5	Markes of the true Church.	91
6	Of the Supremacie of Saint Peter and Pope.	131
7	Of Honour due to holy Angels and Saints in Heauen.	156
8	Of Prayer to holy Angels, and Saints in Heauen.	166
9	Of Holy Reliques.	179
10	Of Images.	188
11	Of Purgatory.	206
12	Of the Sacraments.	223
13	Necessity of Baptisme.	226
14	Of Ceremonies of Baptisme.	230
15	Of the Holy Eucharist.	233
16	Of Transubstantiation.	238
17	Of adoring the Holy Eucharist.	242
18	Of Communion vnder one kinde.	246
	a	19 Of



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## THE TABLE.

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19	<i>Of the sacrifice of the Masse.</i>	254
20	<i>Of Confirmation.</i>	263
21	<i>Of Penance.</i>	269
22	<i>Of Confession.</i>	275
23	<i>Of Satisfaction.</i>	281
24	<i>Of Indulgences.</i>	297
25	<i>Of holy Orders.</i>	303
26	<i>Of extreme Vnction.</i>	307
27	<i>Of Matrimony.</i>	312
28	<i>Of effect of Sacraments.</i>	317
29	<i>Of Character.</i>	323
30	<i>Of Iustification.</i>	325
31	<i>Of good Workes.</i>	366
32	<i>Of Freewill.</i>	374
33	<i>Of possibility of obseruing Commandements.</i>	383
34	<i>Of workes of Supererogation.</i>	391
35	<i>Of Priests marriages.</i>	399
36	<i>Of the Church service in the Latin tongue.</i>	405

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The

## The Author to the Reader.

**I**N my absence from the Presse, there are divers slips committed in the Printing, and one especially, which I desire the Reader to take notice of, that where I termed this Treatise, *Parallela*, because the grounds of the *Roman* and *Reformed Religion* are compar'd together, a strange Godfather not apprehending my intention, gave it a new Name, and stiled it *A Parallel* as were to a *Manuell of Controuerfies*, which was no part of my meaning: For I intended not to compare *Objections with Answeres*, but *cause with cause*, *proofes with proofes*, *conclusions with conclusions*, out of the *Scriptures*, that more fairely it might appeare, on which side the truth bendeth. The other observable faults, correct thus:

**P**A. 3. 21. Line 9. for *Stenchus* read *Stenchus*. p. 24. l. 7. *scopes* r. *flopes*. p. 26. l. 7. as *Valentia* teacheth adde in 22. x. tom. 3. de obiectis facit. p. 32. l. 4. ment r. went. p. 34. in the margent *Dan. 2. 48. r. Dan. 6. 1 p. 37. l. 3* fulfilled r. saw fulfilled. p. 45. l. 3. *abusig* r. *abasing* p. 56. l. 15. writ them r. writ them not. p. 62. l. 25 the end r. that end. p. 69. l. 10. *Abatement* r. *abetment*. p. 77. l. 13. *Edefuns* r. *Edefus* p. 86. l. 3. is *superfluous*, blot it out p. 120. l. 19. *romist* r. *whar*. p. 130. l. 13. *imtateth* r. *initiateth*. p. 133. l. 34 for r. of. p. 136. l. 12. about r. then. p. 139. l. 15. *his rock* r. *this rock* p. 139. l. 31. *she unnot* r. *he unnot* p. 139. l. 32. *be per'ormance* r. *the performance* p. 141. l. 16. in *beaunty* r. *of beaunty* p. 149. l. 12. *Bishopricke* r. *Bishoplike* p. 155. in the margent, 34. ad *Constit. Aug. r. 78* *ibid.* for 32. at *Munster* 76. *indiff* 13. p. 147. l. 24. *God that is tread* r. *bread that is God* p. 161. l. 30. *house* r. *Hz.* p. 18. l. 10. *being* *being* *deleantur*. p. 235. l. 22. *honesty* or *muner* r. *honesty of manners*. p. 244. l. 28. *inferred* r. *inforced*. p. 245. l. 10. *so be adored* r. *is not to be adored*. p. 247. l. 17. *whereof are* r. *whereof both are*. p. 251. l. 28. *though only be* r. *though only one be*. p. 290. l. 17. *part of the essence* r. *offence*. p. 301. l. 17. and *So women* adde lib. 7. cap. 16. p. 312. l. 27. in *bare civil* r. in *bare civil* p. 326. l. 26. *commeth* r. *comming* p. 327. l. 11. *perfect* *ow* r. *it* of p. 338. l. 24. *it acquitteth* r. *that* p. 375. l. 6. *man before grace*, & c. & c. *antur* and place it in the margent over these words, the former is the doctrine of the Church of Rome p. 416. l. 21. *preceps* r. *pretext*.





A

# MANVEL OF CONTROVERSIES,

wherein the Catholike Ro-  
mane Faith in all the chiefe points  
of controuersies of these daies  
is prooued by holy  
Scripture.

¶ The Preface to the Reader.

## OBJECTION.

**T**HIS brieſe preface ( courteous Reader ) being  
at the request of a friend ſpeditly compiled, may  
ſerue to conuince them of manifeſt calumnie; who  
no leſſe vntruely, then boldly doe affirme the do-  
ctrine of the Catholique Romane Church to bee either againſt  
Scriptures, or at leaſt, to haue no ground or prooſe from them.  
And it may alſo giue ſatisfaction vnto ſuch, as more vpon the  
confident boldneſſe of them, that affirme the Romane religion to  
be deſtitute of Scriptures, then vpon any other ground, or reaſon  
are drawne either to thinke this to be true, or at leaſt to doubt  
of the truth of the contrary.

B

ANSVVERE.

## ANSVVERE.

Epist. 26. ad  
Pammach.



There must  
of necessity  
be some other  
rule more uni-  
uerſall then  
Scriptures. in  
prefac. to the  
Reader pag. 9.  
*Hofius confess.*  
92. pag. 387.  
*paulo p. p. prin-*  
*cip.*  
*Concil Trident.*  
*sess. 4.*

EE that aduisedly shall read your Ma-  
nuell of Controuerties will easily be-  
leeue you were in haste when you con-  
triued it, forgetting that wise speech  
of *Cato* reported by *Ierome*, *Sat cito si*  
*sat bene*. For whether it were your  
great celerity, which is the mother of  
many slippes, or whether it be the badnesse of your caule,  
that admitteth no iust, scarce probable prooſe, so perfun-  
ctorily and lightly, *tanquam canis à Nilo*, you haue touched  
these matters, as if of purpose you would haue settled in  
the mindes of men that which you labour to ouerthrow.  
So that if Popery haue no surer footing in the sacred word  
of God, then this which you haue found for it, then it  
will appeare to be no calumnie but a manifest verity, that  
the *Romane religion* is without ground of Scripture. First  
you confesse that the Scripture is not the totall but partiall  
rule of your faith, therefore that part of your faith which  
is without the compasse of this rule hath no prooſe or  
ground from it, for the rule is that whereby euery thing is  
prooued. Now the things without the compasse of this  
rule, your selfe acknowledge to be many, yea the greatest  
part of the Gospell, for the least part is come vnto vs by  
writing, as others teach and your selfe accord: therefore a  
small part of your faith can claime his birth-right from  
the Scriptures, but is auouched by your teachers, beleued  
by your hearers onely on the credit of tradition, which  
euery man might know, if any of your diuines would con-  
signe vnto vs a catalogue of your traditions; a matter that  
in conscience they ought to doe, sith your Councell char-  
geth to giue equall reuerence to Traditions, as is affoorded  
to the holy Scriptures. And yet none of you haue per-  
formed this taske, least your aduerſaries should see the po-  
uerty of your religion, how naked it is of the protection of  
Scripture:

Scripture : And your selues haue a starting hole, to flee vnto vnwritten verities and traditions, when you cannot deriue your doctrine from the written word of God. Neuertheless, the most of these positions here by you fathered on it ( and I doubt not but you haue chosen the clearest ) are confessed by your owne side not to bee of it kinred; but bred and beleeued onely on tradition. Saint Peters being at Rome, the Popes supremacy and succession, prayer to saints, reliques, images, purgatory, seuen sacraments, exorcismes, exufflation, and vnction in baptisme, reall presence, transubstantiation, communion vnder one kind, sacrifice of masse, confirmation, pennance, orders, extreame vnction, matrimony, merit of workes, monkery, with a myriad more not expressed by you : so that when you and your fellows bring the Scriptures to patronize these points, you fairely imitate the ancient heretikes, who knowing their opinions to haue no communion with the Scriptures, yet alledge them to seduce the simple. And how can you perswade the world that you purpose indeed to make the Scriptures the ground of your faith, which are branded by your men to be vnconstant, & mutable, fitted to the time, and variably vnderstood, to be insufficient and vnperfect, that explicated by a Councell they firmly proue that which before they did not that herein they are ouertopped by traditions, for that without traditions they firmly subsist not, but without them traditions haue their strength, that the authority they haue towards men is deriued from the Church, and without it they haue little force; which Church with you is the Pope. Therefore for all your counterfait plea of the Scriptures the Pope is the Atlas of your faith.

*Lindan pampl.  
lib. 4. cap. 6.  
Bellar. lib. 4. de  
verbo non Scrip-  
pto cap. 7 & 9.  
Peregrinus de tra-  
ditionibus.  
Soto. contra  
Brentium lib. 2.  
cap. 68.*

*Arhanas. orat.  
1. contra Arian.*

*Cusanus epist.  
2. & 7.  
Bell. de verbo  
lib. 4. cap. 7.  
Baron. anno 53.  
numb.  
Staplet. lib. 9.  
princip. cap. 1.  
Hof. de auctor.  
Scriptur. lib. 3.  
pag. 530.  
Greg. valent in  
2. 2. 4. rom. 3. dif.  
1. 7. 1. p. 1. 1.  
& 7.*

### O B I E C T I O N.

**B**UT before thou proceede to view the thing it selfe, I desire thee to consider well these few points following. First that no prooffe of any point of Christian beleefe can be so direct,

B 2

and

and full out of holy Scripture, that may not be deluded by false interpretation. For the damned Arrians, and most other Hereticks, could interpret all places of holy Scripture brought by the Catholiques against their heresie in such (ence, as being so understood they made nothing against it : yea, that Jeely peruerse Heretique Legat ( burned in Smithfield not long since for Arrianisme ) could not bee conuinc'd of heresie by onely Scripture. Such proofes therefore of Catholique doctrine as cannot bee deluded by any interpretation, are not to bee expected out of holy Scripture.

## ANSVVER.

**A**N vnskillfull Pilot that makes ship-wracke ere hee gets out of the hauen. You will prooue your faith out of the holy Scriptures, and presently you tell vs, that your proofes are not so direct and full, but your aduersaries may delude them, and that none such must bee expected from you, much like the foolish Orator who vsually propounding three or foure points to speake of, euer forgot one of them, and then charged his aduersaries that they had bewitched him. So the weaknesse of your arguments is imputed to the delusion of your opposites. But to your bold and rustie like assertion, that no articles of faith are so fully prooued out of the Scripture, but may bee deluded by false interpretation, the Fathers shall answer. Nothing can delude them that search the Scriptures, for they are the candle whereby the thiefe is espied. *Chrysostome* saith that Manichees and all Heresies deceiue the simple; but if wee haue the senses of our mindes exercised to discern good and euill, we may be able to escape them. But how may our senses become practised? by the vse of the Scriptures, and often reading. Saint *Austine* auoucheth that all the articles of our faith are plainly set downe in the holy Scriptures, and that so euidently, that diuers of them need no interpretation at all, as, that *Christ must suffer and rise againe the third day, and that repentance and remission of sinnes must bee preached*

*Theophylact. in  
Luc. 16. de La-  
zaro.  
Hom. 8 ad He-  
braeos, Chris.*

*Aug. de doct.  
Christi. lib. 2. c. 9.*



preached in his name in all nations beginning at Ierusalem; as it needeth no interpretour, *This Gospel of the kingdome shall be preached in all the world, and then shall be the end;* as it needeth no interpretour, *Ye shall be my witnesses in Ierusalem, and in all Iudea, and Samaria, and the whole earth;* as it needeth no interpretour, *Suffer both to grow untill the harvest;* and when it needeth an interpretour, the Lord himselfe did interpret it, whom no man dare contradict. Your owne Stapleton affirmeth the Popes supremacie, which is no meane Article of your faith, to bee fully and abundantly proued out of the Scripture. But let it bee granted that the Scripture may be thus deluded, as you would haue them, it neither helpeth you, nor hurteth mee, sith whatsoever you add to bring fulnesse vnto them, whether traditions or Councells, is equally subiect, if not more, to delusion, then the written word of God. Concerning traditions, *Ensebins* will informe you, that in the Citie of Rome, the rule of Ecclesiasticall tradition was vexed with diuers nouelties: and as for Councels how shamefully your Popes would haue corrupted that of Nice, the Fathers of the sixth Councell of Carthage haue formerly manifested vnto the world, and how vainely at this day your Diuines delude the sixth Canon of the same Councell, purposely made to giue equall honour vnto the Patriarkes, to patronize your Popes Monarchie, euerie bleare eye doth easily perceiue. Now when you cannot fully proue your faith out of the Scriptures, you fall presently to wound them with your slanderous accusations. that they are not able to conuince Heretickes, no not such feely ones as *Legat*, not perceiuing how euently you iumpe with olde Heretickes, who when they are conuincd by the Scriptures, fall to raile on them, as though they were not right nor sufficiently authorized, but various and not full to finde the truth by them without tradition. But let this be the first issue betweene you and me, whether Scriptures onely will fully conuince Heretickes, wherein the negatiue is yours. the

*Lib 6. princip.  
in prefat.*

*Enseb lib. 5. Ec-  
cle. hist. c. 19. 20*

*Iren. lib. 3. cap. 2.*

affirmatiue mine, and thus I double it out of the word of God.

That which doth perfect the man of God to every good worke, enableth him fully to conuince Heretickes: for this is one maine dutie of his calling, to conuince contradictours. But the Scriptures doe perfect the man of God to every good worke, and particularly Saint *Paul* exprefseth conuiction ~~which~~ *uolunt*, which word by your men is translated to conuince: therefore they teach him fully to conuince Heretickes.

*Rhemist in 1.  
Cor. 14.*

That way which Christ and his Apostles tooke to conuince Heretickes, is a full and a direct way: but they conuinc'd them by Scripture only. The Sadduces that were Heretickes among the Iewes, denying the resurrection, were thus by Christ put to silence, so were the false Apostles that vrged circumcision by the Councell at Ierusalem: and thus *Apollos* confuted the Iewes, shewing by the Scriptures, that Iesus was Christ.

*Matth. 22. 32.*

*Acts 15. 16.*

*Acts 18. 28*

Lastly, the Fathers thus taught, that Heretickes might be conuinc'd solely by the Scriptures. Take from Heretickes their heathenish learning, that by Scriptures onely they may proue their opinions, and they cannot stand, saith *Tertullian*. See how neere vnto danger they bee that refuse to exercise themselves in Scriptures, for of them onely the iudgement of this tryall must be knowne. *Athanasius* writing to *Serapion* against those Heretickes that taught the Holy Ghost to be a creature, chargeth him to learne onely these things that are in the Scriptures. For the documents contained therein about this point, are of themselves sufficient and doe satisfie. Saint *Austin* chargeth the Donatists to prooue their Church onely by the Canonickall Bookes of holy Scriptures; and remoouing all other things, to demonstrate their Church, if they were able, not in the wordes and rumours of the Affricanes, not in the Councells of their Bishops, not in the letters of any disputers, not in signes and lying miracles, because wee are forewarned

*De resur. cap. 3.*

*Cirilos.  
Athanas. Epist.  
ad Serapion.*

*Aug. Tom. 7.  
de unit. cap. 16.*

warned and forearmed againſt theſe things by the word of God : but in the preſcript of the Law , the predictions of the Prophets, in the ſongs of the Pſalmes, in the voyce of the Shepheard himſelfe, in the ſermons and labours of the Euangelifts, that is in all the Canonicall authorities of the holy Bookes. *Innocent 1.* the Biſhop of Rome ſaith, that by the ſole teſtimonies of holy Scriptures the hereſie of *Pelagius* might be refuted. The teſtimonies of the Fathers are infinite in this kinde, which to auoide prolixitie I paſſe o-  
uer, and conclude with that charge of *Conſtantine* to the Fathers of the Nicene Councell, where Arianisme receiued its death wound (to ſatiſfie the ſheepiſh obiection of ſeely *Legat*) the Bookes of the Euangelifts and the Apoſtles, together with the Oracles of the ancient Prophets, doe plainly teach vs what we are to thinke of Diuine things, or as *Bellarmine* readeth it, of the nature of God. Therefore, laying aſide all contention, let vs out of the Diuine inſpired Scriptures take the reſolution of theſe things that are in queſtion.

*Aug. Epiſt. 193*

*Theoder. l. 1. c. 9*

*Beil. de verbo  
l. 4. c. 2.*

# O B I E C T I O N.

**S**Econdly, that though the Proteſtants may alledge texts of holy Scripture for the prooſe of ſome points of their doctrine, yet that alone is not ſufficient to make it true ; both becauſe the ſame points are prooued falſe by other places of Scripture, and alſo for that all Heretickes haue euer brought Scripture for their hereſie ; and none more apparant, or frequent then the blaſphemous *Arrians*. To ſay nothing of the *Diuell* his citing of Scripture, euen againſt our bleſſed Sauour ; by all which it is more then euident, that the ſenſe of holy Scripture, beſides the words, is neceſſarily required to make ſufficient prooſe of true doctrine : for which reaſon I often bring the uncorrupt teſtimony of ſome holy Father for the ſenſe of the place alledged by mee ; who hauing lived at leaſt a thouſand yeeres, before theſe controuerſies began, cannot be eſteemed partiall on our ſide.

A N-

## ANSVVERE.

Tertul. adv.

Hermog. cap. 22

Causi. Locor.

Com. lib. 3. c. 3.

Luc. fuga scrip-  
turarum.Tertul. de resur-  
rec. cap. 47.

Idē de praescrip.

Euseb. l. 9. c. 28.

Asi. an. 5. Orat.

2. cent. Arrian.

Jerom. in cap. 1.

Hag.

**W**EE adore the fulneſſe of the Scripture and proue from thence not ſome, but euery point of our doctrine ( which you Ieſuites neither can doe, nor profeſſe to doe, but the contrary, charging them with inſufficiencie and imperfection ) which how manfully you can diſproue by other texts will appeare in the diſcourſe enſuing. In the meane it is moſt vntrue, that all Heretickes alledge Scriptures, which they loue as well as dogges doe whips : but juſt as you Papiſts ſay, there is more force in tradition then in the written word, for they are owles that cannot abide the light of the Scripture, they maſſacre them as *Martian* did, that they may build vp their owne matters, they alledge Apoſtolicall traditions as *Artemon* did, who ſaid that all the auncients, yea the Apoſtles taught and ſaid like himſelfe, and yet laid hands on the Scriptures irreligiouſly, ſaying, that he had reformed them. Yea *Arrius* himſelfe began this his booke *Thalia* : After this manner haue I learned of the elect of God according to faith, the knowers of him and the right walkers after him. And of his followers, whom you imagine ſo much to haue ſtood on the Scriptures, *Athanaſius* reports, that when they ſaw, they could not preuaile by them. they fled to Fathers, as theeves vſually pretend honeſt and modeſt men to bee their companions, like the wicked Iewes which claimed *Abraham* for their father, when they were conuicted by the Scriptures. Againſt all which, as againſt your traditions, we oppoſe that worthy ſaying of *Ierome*, *All things that they pretend without authoritie and teſtimonie of Scriptures the word of God thruſteth through*. What then? though Satan the father, and Heretickes his ſonnes abuſe the letter of the Scripture, as you Papiſts now do; yet with no other weapon did Chriſt conquer him and them, to teach vs that they onely are the Sword of the ſpirit, wherewith the Deuill and all his adherents muſt bee put to flight : but  
this

this you say is the sence, and not the words onely. Mad *O-  
relles* would sweare he were out of his wits that could ima-  
gin otherwise: for the Gospell lieth not in the words of  
Scripture, but in the sence, not in the rinde, but in the  
pith, not in leaues of speech, but in ground of reason, saith  
the same father. Whereon it followeth that Gods word  
foolishly vnderstood is not his word, which consisteth not  
in reading, but in vnderstanding; and that adulterating of  
the sence hurteth the truth as much as marring the  
sentences of Scriptures. The sence then is the garland  
wee striue for; which whether it bee with you or vs,  
you referre your selfe vnto the vncorrupt testimony of  
some holy father, that liued a thousand yeares agoe,  
as if you meant to stand to the fathers verdict:  
whom your good Masters as scornefully contemne,  
as if they were schoole-boyes, when once they contradict  
the sence of the Roman Church. When wee prooue  
out of *Tertullian* that liued 100 yeares after Christ, that  
Pope *Zepherinus* fauoured the heresie of *Montanus*, con-  
trary to your new Roman sence, that Popes cannot erre,  
we must not at all beleue *Tertullian* in this point, saith  
*Bellarmino*, for hee was a *Montanist*, yea an euill spirit so  
carried him, that of euill, being made worse and worse,  
and most filthy, he spued out most horrible blasphemies,  
saith *Baronius*. When wee vige Saint *Austin* to prooue,  
that in the state of corruption there is no Free-will in man  
to that which is good, contrary to your sence, *Stapleton*  
saith hee went beyond all good measure in his dispute  
against *Pelagians*. With like vsage doe they intertaine  
the rest, when they crosse their grosse errors: For how-  
soeuer your Trent Councell make a semblance to decree,  
that the scriptures must bee interpreted according to the  
sence which the Church holdeth, or the vnanimous con-  
sent of the fathers approueth, yet it is plaine, that as when  
*Caesar* and *Bibulus* were Consuls together, whatsoeuer  
was decreed and done, was ascribed to *Caesar*, *Bibulus* was

*Ierom. in cap. 1.  
ad Galat.*

*Tertull de pre-  
scrip.*

*Bell. de pontif.  
lib. 4. cap. 8.*

*Lib. 2. de inqsi-  
fic. cap. ult.*

*Concil. Trident.  
sess. 4.*

*Sueton. in Cæs.*

C

a cipher

H. *spus de ev-  
presso verbo*  
pag. 642.

*Cusanus ad Bo-  
hemus Epist. 7.*

*Sacram Scrip-  
turam iuxta  
eum sensum,  
quem tenet  
sancta mater  
Ecclesia, ad-  
mitto: nec eam  
vnuquam nisi  
iuxta vmani-  
mum consensum  
patrum accipi-  
am & interpre-  
tabor. Bulla  
Piij 4. super for-  
mam iuramen-  
ti professionis  
fidei Constitu-  
tion. 3. in Sum-  
ma Constitut.  
summur. pontif.  
a Gregor 9. ad  
Sixtum. v.  
Aug in Ioh.  
tract. 47. Chri-  
stus in Ioh.  
Hom. 49. Ciril,  
in Ioh lib 7.  
cap. 6. Ierom.  
Epist ad Emag.  
Gregor. Reg.  
Epist. 36. lib. 4.*

a cipher; so whatsoever interpretation the Roman Church, that is, the Pope giueth, that must bee intertain-  
ned, the fathers set behind the doore. This your Cardinall that was present at the Councell vnder *Pius* the fourth telleth vs, Whatsoever the Church teacheth vs is the expresse word of God, whatsoever is taught contrary to the sence and sentence of the Church is the expresse word of the deuill. And another more ancient then he. It is no maruaile if the practise of the Church at one time interpret the Scriptures after this manner, and another after that: for the vnderstanding runneth with the practise; for that sence that is concurrant with the practise is the quickning spirit; therefore the Scriptures follow the Church not conuertibly. If then the sence of the fathers run not with the moderne Roman Church, they are not the messengers of God, but in this mans opinion instruments of the deuill, & in very deed though the Pope hath deuised a solemne oath. Whereunto your professours are sworne, that they shall admit of the holy Scriptures, according to that sence which the holy mother the Church holdeth, and they shall not at any time take or interpret them, but according to the vnuimous consent of fathers; yet it is manifest, that they doe not onely leave the sence which the fathers follow, but follow that which no father within 500 yeares after Christ did euer dreame of. Your late Diuines interpreting that place, *There shall be one flocke & one shepheard*, forsake the fathers which vnderstand it of Christ, and cleaue to the sence of their mother, who will haue it to bee the Pope. *Doe this in remembrance of mee*, that is, sacrifice; this is now the sence of the Roman Church, shew one father that tooke it so, and you shall weare the garland. What father euer conceiued, *Drinke ye all of this*, to be vnderstood only of Priests & not of the people also, which now is the sence of your holy mother. Again. *Psalm 8 God put all things vnder his feete*, that is of the Pope, *beasts of the field*, that is, men living



liuing vpon the earth, *fishes of the sea*, that is, soules in purgatorie, *soules of heauen* that is, soules of the blessed, which by canonization the Pope may propoie to bee adored: Name any father, if you can, that thus played and dallied with Gods sacred Word. As then the Iewes haue tied themselues to their *Rabbins*, that they must receiue whatsoeuer they teach, though they say the right hand is the left: So haue you in such manner captiuated your selfe to the sence of the Roman Church, that one of yours is not afraide to teach, if any man haue her interpretation of any place of Scripture, though hee neither know, nor vnderstand whether, or how it agree with the Scriptures, yet he hath the word of God.

*Anton. in Sum.  
par. 3. cap. 5. in  
initio.*

*Ezra in Deut.  
17.*

*Hof. de express.  
verbo.*

As for the fathers, wee read their workes, and giue God thanks for their labours, who haue cleared many obscurities in the Scriptures, defended the ancient doctrine of the Church against the nouelties of heretikes, yet, with their good leaues, we passe by their interpretations, when they are dissonant from the Scriptures, and willingly imbrace them when they are consonant, trying their expositions by them, not them by their expositions, and in a word euer deducing the sence of the Scriptures from themselues. Not without cause is there a healthfull Ecclesiasticall Canon vigilantly constituted, whereunto certaine bookes of the Prophets and Apostles doe appertaine, which wee doe not iudge at all, and according to which we iudge freely of other letters of the faithfull, or of infidels, saith Saint *Anstine*: So that being vrged with *Cyprians* authoritie, that these which were baptised in heresie or schisme were to be rebaptised, he answereth, Wee offer no wrong to *Cyprian*, when we put a difference betweene his letters and the canonical authoritie of holy Scriptures: for (as hee goeth on in the next Chapter) I doe not account of *Cyprians* letters as Canonical, but I weigh them by the bookes that are Canonical, and what is agreeable in them to the authoritie

*Aug. contra  
Crescon. lib. 1.  
cap. 3. Tom 7.*

*Cap. 32.*



Nehem. 8. 8.

*Hom. 25. in  
Mat. circa.  
medium. Ori-  
gen.**Hom 13. in  
Genes. lib. 1. de  
Trinit. pag. 9.**Bellar. lib. 3. de  
verbo. cap. 3.  
Distinct 37.  
cap. relatum.*

ritie of Diuine Scriptures, I with praise entertaine, and what is disagreeing, with his leaue, I refuse. This freedom which Saint *Austin* sheweth, wee Protestants freely maintaine against the slavery of your Popish spirits, knowing what is due to men, and acknowledging what is proper to Gods holy word, which we euer interpret out of it selfe, wherein we follow the direction of the auncient Priests and Leuites, that read the Law vnto the people, expounding the meaning, and gaue the vnderstanding according to the Scriptures. And thus the fathers teach vs, as whatsoeuer gold is without the temple is not sanctified so whatsoeuer sence is without the holy Scriptures, although to some it seeme wonderfull, yet is not holy, because it is not contained in the Scripture. The Scripture expoundeth her selfe, and suffereth not the heauer to erre, saith *Chrysostome*. He is the best reader, saith *Hullary*, that expecteth rather the vnderstanding of the words from the words themselves, then imposeth it vpon them. To conclude this point, sith the fathers often roue at the sence of the Scriptures, vnderstanding that literally, which is spiritually meant, and contrariwise, as your owne *Bellarmino* may informe you, you should haue done well to haue followed the direction of your owne Canon law: you must not from without the Scriptures seeke a forraine and strange sence, that so you may as you can confirme it with authoritie of the text, but out of the Scriptures themselves you must receiue the meaning of the truth.

## OBJECTION.

**T**Hirdly, that I expect and exact of him, or them, that shall goe about to answer this treatise, the same round, sincere and direct dealing, which I haue here used; Remembring before all things, that hee set downe his faith in direct positions, and then proceed in like methode as I haue done for the rest, to whom I willingly grant this large libertie aboue that which I haue

I have used, that hee tie not himselfe unto the first 500. yeeres for the Fathers interpretations, but that hee take boldly 1500. yeeres, so that hee bring not condemned Heretickes for his authors, and withall obserue the point following.

A N S W E R E.

**Y**OU may lowdly sound the triumph before the victorie, if you may prescribe your aduersarie, how, and what he shall answer you, which if any of vs should offer to your side, we should presently be vpbraided with *fortissimi milites*, that on no other condition dare encounter with our enemies, except wee forbid them what weapons they would vse, and take to our selues what we list. Neuertheless rather then you should complaine that you are wronged, if your desire be not accomplished (who carry in your head *Ticonius* conceit, *Quod volumus Sanctum, est*) Therefore I am content to follow your disorderly order, and for the rest of this Paragraph, doe as *Anthony* the Orator, who when he came to a troublefome point lapped it vp in silence: so on the contrary for the easineile of this, to passe by it, and proceed to that which is of greater moment.

*Dureus in  
Hicak. lib. in  
inis.*

*Aug. Epist. 48.*

*Tul. l. 2 de orat.*

O B I E C T I O N.

**F**Ourthly that it shall not be to any purpose in way of answer, that any aduersary bring another interpretation of some Father upon the places of Scripture alleadged by me, besides that which I haue brought. For it is not denied, that one and the same place of Scripture may bee, and is often diuersly understood, not onely of diuers Fathers, but of one and the same Father. But if he will say any thing to the purpose in this kinde, he must bring an interpretation contradicting that which I haue brought: and withall labour rather to prooue his owne doctrine, then to impugne that of the Catholikes. For seeing it is (as all men knowe) a farre more easie thing to impugne any doctrine, though neuer so true, then to prone the same, no trush,

especially of faith, being so evidently cleare, but that something with shew of probabilitie may bee objected against it; It is not now expected that any aduersarie should stand to answer those authorities of Scripture and Fathers which I haue alledged for prooffe of the Catholike doctrine, or to impugn the same, but rather to bring others in prooffe of his owne, that the iudicious Reader may compare our grounds in Scripture both together, and by the view of his owne eye, try whether of them be more conformable to Gods sacred word, and when any one shall haue produced his proofes for Protestantisme, in the like manner as I haue done in the behalfe of the Catholike Religion, (if hee can so doe) yet shall hee gaine no more thereby, but an evident demonstration against the chiefe grounds of the Protestants doctrine, that either to the true and full decision of controuersies in matter of faith, is necessarily required some other iudgement or triall, then the onely wordes of holy Scripture or else, that there is no meanes at all to ende controuersies of faith, which latter neuerthelesse to affirme, is no lesse inuiours to Gods Wisedome, Goodnesse, or Power, then to say, that he hath provided no sufficient meanes for men to knowe the way to saue their soules: For both parties bringing Scripture for themselves, who shall finally determine whether of them doth apply the saide Scriptures more sincerely, and according to their true meaning?

#### A N S W E R E.

**Y**Our demands doe so crosse one another, as if your thoughts had beene at warres together. First you prescribe your aduersarie how he shall answer you, not by bringing another sence of any Father vpon the place of Scripture alledged by you, but a contradictory, and then you forbid him to answer either Scripture or Father vrged by you, but to fortifie and prooue his owne doctrine: But you must be content whether you will or no to suffer your aduersary to vnmaske your fraud, and to open the vaile of your cunning dealing, both in your doubtfull positions,

sitions, and impertinent allegations, by shewing the native sense of the Scriptures, euen from the Fathers, to haue no concurrence with your imaginations, but to contradict them : and then he will bee content to acquaint you with the grounds of his doctrine ( which either ignorantly you mistake or purposely peruert ) which beeing paralleld with yours. the reader may iudge on which side the truth standeth. But this is no part of your meaning at all, that your reader should try by the Scriptures, as the *Bereans* did, Acts 17. and so rest himselfe satisfied. But your drift is, that after you haue set the Scriptures together by the eares, to thrust vpon him the authority of the Pope, who must finally determine on which side the sense of the Scripture bendeth, and then I doubt not but you shall winne the day: For thus you carry the matter, when both parties haue brought Scripture for themselves, it must necessarily follow, that either there remaineth some other iudgement for the full decision of controuersies, beside the onely words of holy Scripture, which is against the chiefest grounds of Protestants doctrine, or else there is no meanes at all to compose controuersies : this latter is vntue, the former therefore is certaine, that there must be a iudge finally to determine with whom the true meaning of the Scripture is. This iudge you conceale, but your fellows proclaim with Stentors voice to bee the Pope : looke backe a little and see the falshood and fraud wherewith you would intangle your reader, and blush for shame. Where is that ground of Protestants to bee found, that onely words of Scripture are sufficient for decision of controuersies of faith ? in what treatise extant ? by what man written ? where euer to be read ? informe vs if you can, if you cannot learne of me. You may read them on the backside of *Constantines* donation, when you can authentically produce the one, I will beleeeue you can shew the other. In the meane I cannot be perswaded, that euer you read in any Protestants treatise, that the onely words of Scripture are iudges.

*Lib. 9. contra  
Parmen.*

iudges of controuerſies of faith, oppoſing the words vn-  
to the ſence, as you vnderſtand it in this paragraph. For  
the comon current of the Proteſtants doctrine is, that  
the ſence, not the words is the iudge, which you cannot  
be ignorant of, except you bee a nouice in controuerſies;  
ſith the learned Proteſtants ſo explaine themſelues, when  
they ſet downe the ſtate of this queſtion betwixt Papiſts  
and them. If then there appeare a iarre in the Scriptures,  
that ſome of them are oppoſed to other, as it fell out be-  
twene the ancient Biſhoppes and Arians, betwene the  
Catholiques and Donatiſts, betwene Pelagians and god-  
ly Teachers, and now betwene you and vs, that on both  
ſides they are produced, a iudge muſt bee ſought for to  
reconcile them. Who is that? not a Chriſtian, for hee is  
a party on the one ſide or the other, not a Pagan, hee  
knoweth not the myſteries of Chriſtianity, not a Iew, for  
he is an enimie to Chriſtian baptiſme: On earth there can  
be found no iudgement, ſaith *Optatus*. But why doe wee  
knocke at heauen, when wee haue in the Goſpel his Teſta-  
ment? for heere earthly things may bee compared to hea-  
uenly. See how wee may come to the true ſence, not by  
ſeeking vnto the Pope, not by reſting on determinations  
of Councils, not by ſetling on traditions, but by flying  
vnto the Teſtament: For as the ſame *Optatus* goeth on,  
Chriſt hath dealt with vs as an earthly father, who hauing  
many children ruleth them all ſo long as he liueth, no Te-  
ſtament ſo long is neceſſary: euen ſo Chriſt, ſo long as  
hee was preſent vpon earth (although now hee beenot  
wanting) gaue in charge vnto the Apoſtles, whatſoeuer  
for the time was neceſſary. But as an earthly father, fee-  
ling himſelfe in the confines of death, fearing after his  
deceaſe, his children will contend and breake peace, cal-  
leth witneſſes, and from his dying breſt draweth his will  
into laſting tables; and if there fall out any contention a-  
mong the brethren, they goe not to his tombe but ſeeke  
his teſtament, and ſo he that quietly reſteth in his tombe,  
ſpeaketh

ſpeaketh ſtill from the tables as if he were aliue. He whoſe  
 teſtament wee haue is in heauen, therefore let his will bee  
 ſought for in his Goſpel, as in a teſtament, for theſe things  
 which preſently yee doe hee foreſaw that yee would doe.  
 Saint *Auſtine* runneth the very ſame courſe, and almoſt  
 uſeth the ſame words, as if he had taken them out of *Opta-  
 tina*: Wee are brethren (ſaith he) why doe wee ſtrive, our  
 father died not intellare, hee hath made a teſtament and ſo  
 died: men doe ſtrive about the goods of the dead, till the  
 teſtament be brought forth, when that is brought, they  
 yeelde to haue it opened and read; the iudge doth hear-  
 ken, the counſellors be ſilent, the crier biddeth peace, all  
 the people are attentiuē, that the words of the dead man  
 may be read and heard; hee lieth void of life and feeling  
 in his graue, and his words preuaile. Chriſt doth ſit in  
 heauen, and is his teſtament gaineſaid? open it, let vs read,  
 wee are brethren, why doe wee ſtrive? let our mindes be  
 pacified, our father hath not left vs without a teſtament; he  
 that made the teſtament is liuing for euer; hee doth heare  
 our words, hee doth know his owne word, why doe wee  
 ſtrive? And *Ambroſe* more ancient then both, to *Grati-  
 an* the Emperour; Beleue not O Emperour our argument,  
 and our diſputations, let vs aſke the Scriptures, let vs aſke  
 the Apoſtles, let vs aſke the Prophets, let vs aſke Chriſt:  
 what ſhould I adde more, let vs aſke the father, of whoſe  
 honour they ſay they are iealous. A Gentile commeth and  
 ſaith, I would bee a Chriſtian, but I know not which ſide  
 to cleaue vnto: many diſſentions are among you, and I  
 cannot tell which opinion to hold, euery one ſaith, I  
 ſpeake the truth, and the Scriptures on both ſides are  
 pretended, ſo that I know not whom to beleue. To this  
*Chryſoſtome* replieth; Truely this maketh much for vs,  
 for well might you be troubled if wee ſhould ſay wee rely  
 on reaſon, but ſeeing wee take the Scriptures, which are  
 ſo true and plaine. it will bee an eaſie matter for you to  
 iudge; if any conſent vnto them he is a Chriſtian, if any  
 D goe

*Aug. in Pſal.  
 23. expſ. 2.  
 prope finem.*

*Amb. de fide  
 ad Grat. cap 4.  
 lib. 1.*

*Chryſoſt. Hom.  
 33. in act. pro-  
 po finem.*



goe against them hee is farre from this rule. Loe in these cases, wherein Scriptures were produced on both sides, the Fathers fled for resolution vnto other Scriptures, whereby it appeareth your inference to be without coherence, that, *if there bee not a iudge beside the Scripture, God hath not provided sufficient meanes to saue mens soules*, seeing that composing of controuersies, reconciling of differences, clearing of doubts, manifestation of truth, is not from without to bee fetched, but in the testament it selfe to bee learned, that we may know Scriptures, and them onely to be the supream iudge, from whence decission of doubts in matters of faith is to be deriued.

## O B I E C T I O N.

**F** Ifily, that whereas before I can prooue any point of Christian beleefe by Scripture, I should first by good order prooue that there is an holy Scripture, and secondly in what bookes of the Bible it is contained: Yet because neither of these two can be prooued by Scripture, vnlesse we beleene some Scripture without prooffe. Therefore that I may prooue these points of faith wherein the Romane Catholique Church doth differ from the Protestants, by holy Scripture (which our aduersaries vrge me vnto) I must necessarily to satisfie their disorderly desire proceede disorderly, and suppose that for truth without prooffe, which requirerh most to be prooued. I say without prooffe, if no prooffe be good, but that which is made out of Scripture.

## A N S W E R E.

*Arist. Topic. 1:  
cap. 9.*

**A**LL questions are not to be disputed of, saith *Aristotle*, but onely those whereof a man desireth a reason that is not worthy of punishment, or lacketh sence. For if any demand whether God is to bee worshipped, or our parents to be beloued, he deserueth stripes, or whether snow be white, he lacketh sence. This question of yours, whether the Scripture bee Gods word, tendeth to Atheisme and deserueth punishment, rather then answer. But least  
you



you should triumph before the victory. I answere, that as in all humane arts there be certaine principles, which are known of themselves and beleueed for themselves, without any farther demonstration: so the verities that are contained in the Canon of the Bible, are the principles and foundation of diuinitie, and receiue not authority by other things whereby they may be demonstrated, saith *Cambracensis*. Then if the Scriptures bee principles, as it is confessed on both sides, it followeth that they are immediate, and indemonstrable, as all other principles are in their sciences, whereof they are principles, but these more then others, because they are *prima veritates*. And as the first good for it selfe is to be loued, so the first truth for it selfe is to be beleueed, saith *Aquinas*, and therefore it is so farre from being requisite to prooue the Scriptures, that Saint *Austin* saith, they are not to be heard: who should say, how dost thou know these bookes to be ministred vnto mankinde by the spirit of the onely and most true God, for this thing especially is to be beleueed. Whereupon in another place speaking of the faith wherewith wee beleuee the Scriptures, he willet vs to follow those who inuite vs first to beleuee that, which wee are not able to conceiue, that, being made more strong in faith, wee may attaine to vnderstand that which wee beleuee, God himselfe confirming, and inwardly inlightning our mindes and not men. This is sufficient to shew, that neither art nor order requirereth at your hand, to prooue the Scriptures, as you disorderly imagine: Yet further to satisfie you, I answere, that the Scriptures doe sufficiently prooue themselves, and these and these bookes to be the Scripture, both by that inward light, that is contained in them. and that outward operation that they haue in vs. For first they are a lanterne to our feet, and a light to our path; a candle that shineth in a darke place. And as a light doth discover those things that are in darkenes, & demonstrateth also it selfe vnto thy eyes, saith *Austine*: so doth the holy Scripture, by that con-

*In Senten. 1 q.  
1. ar. 3.*

*In prolog. in  
magist. q. 3. ar. 2.  
Aug. lib. 6. con-  
fess. cap. 5.*

*Contra Epist.  
fundam. ca. 14.*

*Psal 119 105.  
2. Pet. 1. 19.*

*Trac. 35 in lob.*

Saint Aug.  
willeth o-  
thers to doe  
so in the like  
case lib. 1.  
de doct. in  
prolog. Statet.  
Duplicat. ad-  
ver. Hib. al.  
Psal. 19. 8.  
Author o: eris  
imperfecti. in  
Mat. Hom. 2.  
Lib. 3. cap. 26.  
de falsa sapient.

Ioh. 7. 17.

naturall light that is in them, manifest themselves vnto those, whose vnderstanding is enlightened to behold them. Which if you cannot perceiue, desire God to remoue the scales from your eyes as he did from *Paulus*; for this is a case so cleareth *Stapleton* granteth it, *cre- denti scriptura seipsam probat & commendat*; Againe they are known by their operation in vs, for the word of the Lord is pure, and conuerteth the soule, a two edged sword, *Heb. 4. 12.* a very fiery word, *Psal. 119. 14.* which purifieth the soules, inflameth the affections, inlighteneth the vnderstanding, and so softeneth the heart of the hearer, that it frameth it fit to all goodnesse. Which no other word or worke, deuised by the wit of Men and Angels can doe: whereupon *Lactantius* speaking of the difference betweene the doctrine of Gentiles and of the Church, saith, that the wisdom of Philosophers doth not roote out vice, but hide it: whereas a few precepts of God so change the whole man, and mould him a new by casting away the old, that one would not thinke him to bee the same. Giue me a man that is wrathfull, euill tongued, vnbridled, by a few words of God I will make him as meeke as a Lambe. Giue me a couetous auaritious, and tenacious man, I will restore him liberall, and distributing his money with his owne hands. Giue mee a man fearefull of sorrow and death, he shall contemne crosse, fires, dangers, bulls &c. By one lauer shall all malice be expelled, such is the force of diuine wisdom, that being powred into the breast of a man, it expelleth folly at one blow, that is the mother of all vices. What man then that hath his heart thus mollified, his will rectified, his vnderstanding cleared, and his whole course suddenly altered, can deliberately doubt of the Scriptures seeing Christ himselfe teacheth vsthus to know them. If any will performe the will of his Father he shall know of the doctrine, whether it bee of God or no, I might adde all those arguments, which both the fathers, and schoolemen produce out of the Scrip-

Scriptures themselves, to proouethem the of-spring of God, which if they bee strong against Gentiles, I know not how they should bee weak against you; viz: the Maiestie of the doctrine, the simplicitie and puritie of the stile, antiquitie of the bookes, truth of Oracles and prædictions that many ages after ward held their complement, with sundry other to the like purpose, but I pztle by them, and shut vp this point with that speech of your owne *Stenchus*; They which thinke the authoritie of the holy Scriptures, whereunto all the world now assenteth, to depend on the faith of the Readers, and not to bring with them certaine diuine and most potent reasons, that draw vnto them the iudgements of great mindes, are therefore deceiued, because they are not of their number whose mindes both by naturall goodnesse and continuall exercitation of wisdome doe prudently apprehend the highest and truest things: Whereas if any haue that wisdome giuen him to esteeme the greatnesse of things as they deserue, he should feele the weight of diuine Oracles to be so great, that the pronounciation of them onely would suffice to beget a most firme and suddaine faith.

*Origen. magis-  
xvi lib. 4. cap. 1.  
Enseb. de pra-  
par lib. 1. cap. 3.  
Aquinas. cen. ra  
gentes lib. 1.  
cap. 6.  
Scot. in prolog.  
in sentent.  
quest. 2.*

*Aug. Sten. Coj-  
mopoeia in  
principio.*

OBJECTION.

**A**ND here occurre by the way two things worthie of note. The one: that the Scripture cannot bee an vniuersall rule of our faith, seeing some things are to be beleeued without prooffe of Scripture, as are (for example) that there is an holy Scripture containyng Gods word and reuelation, and that these and these bookes be such: therefore of necessitie must there bee some other rule of our faith more vniuersall then the Scriptures, and consequently before the Scriptures, and this cannot bee but the authoritie of Gods Church, which is clearely Saint Austines doctrine who was not afraide to say, I would not beleene the Gospell, but that the authoritie of the Church doth mooue mee. Seeing therefore the authoritie of the Church is a sufficient motive for vs to beleene what is Scripture, why

should it not haue the like authority with vs in other points of faith? which is also Saint Augustines argument in the same place: but I will notwithstanding satisfie our aduersaries in their owne humour.

## A N S W E R E.

Deut. 4. 2.  
Reu. 22. 18. 19

Aquin. in 1.  
Tim. 6. lect. 1.

In 3. Philip.

1. Cor. 4. 6.

De bono viduit.  
ca. 1.

**Y**Our former ground being a bed of sand, that Scriptures cannot be proued by Scriptures, these conclusions that you doe build vpon it doe of themselves fall to the ground: First, that the Scriptures are not the vniuersall rule of faith, a position so derogatorie to the testament of Christ, and so contrarie to the doctrine of the auncient Church, that I wonder how you durst venture vpon it; for the rule whereunto nothing must bee added, nothing detracted, is an vniuersal and perfect rule, such is the Scripture, which is *Aquinas* collection. 1. Tim. 6. for if any addition or detraction might be made in the Scriptures, they could not be the rule at all. As in a rule, saith *Photius*, if yee adde or diminish any thing, yee corrupt the whole. And a rule, saith *Theophilact*, neither hath augmentation nor diminution, so is it in the Scripture, which *Chrysost.* termeth the most expert rule, Canon, and Gnomon that can bee, if it admit any supply it could not bee the rule at all. And if wee must not be wise in matters Diuine, about that which is written, then that which is written is the rule of our wisdom and faith: But Saint *Paul* forbiddeth that ranknesse of wit to enquire further then that which is written. Thus Saint *Austin* collecteth out of this place; The holy Scripture doth preface vnto vs the rule of our faith, lest wee should presume to be more wise then behooueth, but, as he saith, let vs be wise vnto sobriety, as God hath diuided vnto euerie one the measure of faith. Finally, if our faith doth lastly resolue it selfe into the Scriptures onely, then they alone are the rule, and nothing can bee found more vniuersall, but this is granted by your best Diuines.

What then is the rule that is more vniuersall? the authoritie

ritie of the Church, fay you ; Traditions, faith *Bellarmino*, *Bell. de verbo.*  
 The faith of the Church, that is written in the hearts of *L. 4. c. 12.*  
 the faithfull, faith *Stapleton* : So friendly doe the Patrons *Stap. l. 7. prin-*  
 of this error accord, as if that curle wherewith God *cip. c. 1.*  
 threatned the Egyptians had befallen them, I will set E-  
 gyptians against Egyptians, they shall fight every one a-  
 gainst his brother, and every one against his neighbour.  
 For if the authoritie of the Church doe make vp the rule,  
 traditions doe not, being two things as different as the  
 fountaine and the streame, the fruit and tree : For traditi-  
 ons flow from the authoritie of the Church, faith *Staple-*  
*ton*, Authoritie of the Church, is the Churches testimo-  
 ny, tradition is a doctrine, not a testimony onely. This  
 therefore is neither a more vniuersall rule, nor yet before  
 it, which is your second conclusion, and which, if it were  
 true, the Church should bee *summa & prima veritas* : for  
 that, for which wee must beleue the Gospell, and it for it  
 selfe, is the highest and first truth, but you Papists say so  
 of the Church : therefore you haue deified and changed  
 it into the deitie, and so made it of *Bethel*, an house of  
 God, to be *Bethauen*, the house of iniquitie. Besides, if it  
 be demanded from whence the Church hath any such au-  
 thoritie, it is answered, from the Scriptures, for which are  
 produced sundry testimonies ; Hee that heareth you, hea-  
 reth me ; Go teach all Nations. If then the life of this au-  
 thoritie, be maintained and supported by the Scriptures,  
 they are the rule and measure of her, and so before  
 her, and not reciprocally measured by her. This is  
 yet more cleere, by the verie proposition graunted by  
 Papists, that the Scripture is the rule whercof the  
 fence is ; that the fence and doctrine, not the letters  
 and characters are this rule. Now let our aduersaries  
 iudge whether is more auncient, the doctrine of the  
 Church which is the seed of the Church, or the Church  
 which is begotten of it. So that as your first conclusion  
 is a manifest vntruth, that there is a more vniuersall rule  
 of

Lib. 6. Stromat.

Aug. supra

In Mich. ca. 1.

Vincent. cap. 4. 1.

Retractat. lib.

2. cap. 2.

De utilitate  
credendi cap. 6.

of faith then the Scriptures; so the second is a dull and heauie conceit that the Church should bee more ancient and before them. Peruse the fathers in whose workes you seeme to be conuersant, and nominate one that hath taught, either that the authoritie of the Church is a more vniuersall rule, or that there was before their doctrine: Which are the two chiefeſt scopes of your religion, whereas in them I finde that the Scripture is the rule, and they nominate nothing else. The Ecclesiasticall rule is the consent and conspiracy of the Old and New testament, saith *Clement*. The holy Scripture doth prefixe vnto vs the rule of our faith, saith *Augustine*. The Church goeth not out of her bounds, that is, the holy Scriptures, saith *Ierome*. And least you might imagine, that it is the rule, but not the onely rule; *Vincentius* addeth, the sole rule of the Scripture is sufficient, and more then sufficient to all things. This clearely is Saint *Augustine's* doctrine and the rest of the fathers, and not your crooked inference, that the authoritie of the Church is a rule more vniuersall and more ancient rule then the Scriptures, for where hath hee any word to this purpose. I would not had beleueed the Gospell, except the authoritie of the Church had moued mee, are too weake to inferre any such like conclusion, though we admit them in your corrupt translation. For it is plaine, that hee speaketh not these words of the present time, when hee was a Bishop, as you read them, but of the time past when hee was a *Manichee*: being a Catholike and a Bishop, when he writ that booke, hee had farre other motiues to beleue the Gospell then the authoritie of the Church which here hee alone nameth. Take one place for a thousand, I take mine owne conscience to witnesse (*Honoratus*) and God that dwelleth in pure mindes, that I thinke nothing more wise, chaste, religious, then all those Scriptures, which the Catholique Church retaineth, vnder the name of the old and new Testament: I know thou wonderest, but, I cannot dissemble,  
I was



I was other wise perswaded. Howsoeuer then being an Heretike, he thought of the Scriptures, yet now become a Catholike he beleeued them, for that prudence, chastitie, pietie that he found in them. Againe, if by the Church you meane the present Church, and by the present Church, her rulers and guides, as your conforsts vsually doe; then it is most absurd to thinke that Saint *Austin*, and the rest of the Bishops of his time beleeued the Gospel for the authoritie of the Church, for that had bene for their owne authoritie, and so they had beleeued the Gospel for themselves. But if diuers Papists be not deceiued, by the Church Saint *Austin* meaneth not the present Church, but the Church which was in the Apostles time, that saw Christs miracles, and heard his preaching; and so this speach of Saint *Austin* helpeth not your cause, except you can prooue, that the present Church hath the same authoritie with the Apostles, which your owne *Driedo* flatly denieth. *Ecclesia Primitiua propter Collegium Apostolorum, ad tradendam nouam Fidei nostra doctrinam, maioris erat gratie, maiorisq; autoritatis quam Ecclesia qua nunc est*: according to the doctrine of *Aug.* and *Ierome*.

*Lib. 2. de Sacram. cap. 25. Bellarm.*

*Driedo lib. 4. cap. 4. de dogm.*

*Aug. contra Faustum, lib. 2 cap. 5. Ierom in Psal. 85.*

Neuerthelesse, to passe by this, and to graunt that Saint *Austin* a Catholike and a Bishop, would not beleue the Gospel, but that the authoritie of the Church moued him; Is euery motiue to beleue a rule of faith? nothing lesse: for the rule is that whereinto faith is lastly resolued, which is not into the authority of the Church, as your best Diuines teach, but into the Scriptures. And thereupon *Cameracensis* speaking of this place of Saint *Austin*, saith, that it prooueth not that hee beleued the Gospel, through the Churches authority, as by a Theologicall principle, whereby the Gospel might bee proued true, but onely as by a cause mouing him to credit it: as if he should say. I would not beleue the Gospel, vnlesse the holines of the Church, or Christs miracles did moue me. In which saying, though some cause of his beleueing of the Gospel be assigned, yet

*Cameracen in sent. 1. qu. 1. art. 3. p. 3. 50.*

In 222. q. 1.  
art. 1. ad. 1.  
Tom 3. in 222.

no former principle is touched, whose credit might be the cause why the Gospel should be beleueed. *Beccarmine* saith, that Saint *Austin* speaketh these words of the authoritie of the Church, as of a cause propounding what is to be beleueed, and not of the foundation of Faith. But the proposition of the Church is not the rule and resolution of faith; but only a condition requisite of beleueing, as *Valentia* teacheth. And surely if Saint *Austin* had meant, that the authoritie of the Church had bene this rule, which is your inference. hee had excluded all other rules. For hee that saith, I would not beleue except the authoritie of the Church moued mee, establisheth one cause, remoueth the rest. But this none of you dare accord vnto; and is as farre from Saint *Austins* meaning, as your next words are from trueth. If therefore the authoritie of the Church be a sufficient motiue; for a motiue it is, which none of vs euer denied; but that it is a sufficient motiue, neither can you proue, nor yet Saint *Austin* any where auouch.

### O B I E C T I O N.

**T**He second thing to be noted, is, that they which beleene nothing but that which is proued by Scripture, are evidently conuicted to beleene nothing at all: for they that cannot beleene that there is an holy Scripture, or what bookes bee holy Scripture, cannot beleene anything, because it is proued by Scripture: for it is euident, that before they beleene any thing, because it is proued by Scripture, they must beleene that there is an holy Scripture, and what bookes are Scripture. But they that beleene not any thing, but that which is proued by Scripture, cannot beleene that there is a Scripture, nor what bookes are holy Scriptures: for neither of these two can bee proued by Scripture. Therefore they that beleene not anything but that which is proued by Scripture, cannot beleene anything at all. This argument is a plaine demonstration, and compelleth the Protestants, either that they confesse that they haue no faith at all. or to acknowledge this their Position, to wit, that nothing ought or

CAN

can rightly be beleueed, but that which may be promed by Scripture, to bee false: which notwithstanding is the maine ground of all their Religion.

A N S V V E R E.

**W**Hen a souldier that killed *Marinus*, came to cut off his head he drew out his sword, and told him, *Hic est gladius quem ipse fecisti*; for *Marinus* formerly had bene a Cutler. The grounds that you haue laid, cuts the throat of your faith; but raseth not the skinne of the Protestants: For I haue shewed before that the Scriptures doe sufficiently prooue themselves to be the word of God, and these and these bookes to bee such, whereon it followeth, your conuincing demonstration, that Protestants beleue nothing at all, to be a windie, friuolous discourse, whereas such conclusions may bee drawn from your principles, as will prooue *vulnera in capite canis*, you will not easily licke them whole. For they that relie their faith vpon humane testimonies originally, are conuinced to haue no faith at all: for faith commeth by hearing, and hearing by the word of God: but you Papists relie your faith vpon humane testimonies originally, when you ground it on the authoritie of the Church, which you say is a more vniuersall rule, and more ancient then the Scriptures. Now then make the conclusion as pleaseth you. *Idcirco non ualeat*, from hence commeth all this warre, that wee will not ground our faith on the tottering wall of humane authoritie, as you doe, but cleaue fast to the sacred Scriptures, beleeuing nothing (as Paul taught) but that which is written in Moses, and the Prophets, which we reioyce to haue made the maine ground of our Religion. And, which if wee could not proue, yet can we not bee conuinced to haue no faith, because they are principles, against which none dare open his mouth, that any way would haue himselfe to be counted a Christian, as Saint *Austin* speakes. For as other Arts and sciences are sufficiently knownen and credited without

*Trobel. pol.*

*Tract. 2. in 2. p. 1. 1. 1. 1. 1. 1.*

*Stromat. lib. 7.*

proofe of their principles, so matters diuine are perfectly and demonstratiuely perswaded vnto vs from this indemonstrable principle of the holy Scripture, saith *Clemens*, that are not prooued by iudgement, but comprehended by faith.

## O B I E C T I O N.

**B**UT now hauing shewed the absurdity of their doctrine in this point, I will ioyne with them in the Scriptures, as they themselves doe desire, observing this methode. First I set downe the Catholique Romane Beleeve in direct and plaine positions: then I bring in proofe of it, one, two, or more places of holy Scriptures, citing the ancient vulgar translation, and often times I adde the testimony of some ancient Father of the first five hundred yeeres, understanding such Scriptures as I cite, in the same sence and meaning that I cite them for. Furthermore those few places of Scripture, which seeme to sound directly against the Catholique faith, I shew in breefe how they are to bee understood. And last of all I put downe the position contradictory to the Catholique doctrine, to the end that the indifferent Reader (bee hee Catholique or otherwise) may more easily iudge whether doctrine hath better ground in holy Scriptures. And further that hee that will impugne this treatise may see what he hath to prooue, if he will prooue anything to purpose.

## ANSVVERE.

**Z**Ebull iudged men to bee shadowes of mountaines; and you Christian verities nouell absurdities. But as *Nicomachus* the painter answered an vnskilfull fellow, that iudged the picture of *Helen*, drawne by *Zeuxes*, not to be beawtifull; take mine eyes (saith hee) and thou wilt thinke her to bee a goddesse: So if you looke with spiritual eyes, you would easily conceiue them for diuine verities, which you imagine to bee palpable absurdities, for lacke whereof, you will proceed to beate your aduersaries with

with their owne weapon of holy Scripture, and you tell them how you will marshall your forces. First, you will set downe your faith in direct positions: and that you haue done as streight as a Rams-horne. Secondly, you will prooue it by holy Scripture, which you cite to as great purpose, as the deuill did against Christ. Thirdly, you will produce them in the ancient vulgar translation: no maruell, for that hangeth betweene the Greeke and Hebrew, as Christ did betweene the two theewes, in your friends opinion: whereas it hath beene the Cameryne that hath vented from it many of your errors. Hence you haue marriage to bee a Sacrament, because your translation readeth, *magnū hoc sacramentum*, and in the Greeke it is *μυστήριον*. Hence almes to bee meritorious, because, *huiusmodi sacrificijs promeretur Deus*, and in the originall it is *ἀποκρίσιμ*. Hence definitions of Councils to proceede from the Holy Ghost, because in this corrupt false version it is read, the holy spirit shall suggest vnto you all things that I shall say, whereas in the originall it is, which I haue said. Infinite almost are the additions, detractions, deprauations, wherewith this sweete translation of yours hath corrupted the fountaines. That *Isidore Clarus* wondered at the negligence of learned men, that haue not purged it from those innumerable errors wherewith it swarmeth, and wherein himselfe had obserued and rectified eight thousand places, and yet this is the apparell wherein you will set before vs the holy Scriptures. Fourthly, you will adde the testimonie of some ancient Father, whom neuertheless you regard no further, then you can make them speake your language, which if they doe not, you can shauē their lockes and scrape their tongues, and make them pronounce Siboleth for Shibolet, as your purging indices doe proclaime vnto the world. Fifthly, you will answer those Scriptures which seeme to contradict your faith; Then if the same right belong to *Accius*, that is, to *Titius* you will afford your aduersary the like

libertie. Sixty, you will set downe the contradictory positions, that the reader may iudge, and the answerer find what heeis to prooue, if he will say any thing to the purpose. But some of those positions you haue deuised out of your owne braine, which no Protestant euer allowed, that so you may fight with your owne shadow, and then triumph as *Tereus* in the Poet, *Vicinus exclamat, mecum mea vota ferantur.*

## O B I E C T I O N.

**W**HO is to vnderstand that though the Protestants do maintaine the negative part, in all the positions controuerted betweene them and the Catholiques, yet is hee not for all that, to be excused from the prooue of those points, vnlesse hee will withall confesse, that in them the Protestants haue no faith at all, but onely a meere deniall of faith. For faith being not a simple denying, or not beleeuing, but a positive assent and beleefe of such articles as are reuealed vnto vs by God, it hath positive grounds, whereby it may and ought to bee prooued, euen in those points which are negative. And therefore as Catholiques doe prooue their faith in these negative points, that only faith doth not iustifi: , that wee are not certaine of our iustification, or saluation, and the like: Solikewise are the Protestants to prooue their faith in these; That there is no Purgatory, no Reallpresence, no Sacrifice of the Masse, and the rest, vnlesse, as is said before, they will confesse, that they haue no faith in these points, but onely a meere denyall of faith. Having thus aduertised thee, good Reader, of these few things, I leaue thee to peruse the treatise it selfe, desiring thee to expect onely the bare positions prooued with the selfe text of holy Scriptures, and some few Fathers, without any flourish of words at all. The worke beeing such as doth rather resemble the bare bones of a great body tyed together with dried sinewes, then a body thoroughly furnished with flesh, and other habiliments of friendly nature. For which cause, though to such as rather respect fashion then substance, it may happe to appeare hideous, yet to others



others of contrary appetite ( for whose contentment it is especially intended ) will not peraduenture bee indged altogether without forme.

A N S V V E R E.

**I**F *non credimus, quia non legimus* be a sufficient argument, as both the Scriptures and the Fathers teach vs, we shal with no great difficulty prooue our faith, as well in the negative as in the affirmatiue. For Saint *Paul* proouing Christ to bee aboue the Angels, in regard of his originall, that hee is the Sonne of God, *Hebr.* 1. 5. and in regard of his Maiestie, that he sitteth at his right hand, verse 13. taketh his argument from the Scriptures negatively, To none of the Angels he said &c. Saint *Austine* often chargeth the Donatists to prooue their Church out of the Scripture, and he will beleue, if not hee will reiect them, specially in his booke *de vnitae Ecclesia*. If they cannot (saith he) read these things in the Scripture, but perswade them by their contentions, I will beleue those things that are written in the Scriptures: I beleue not those things that are spoken by vaine heretikes: I receiue not that which from without the Scripture (saith *Tertullian*) thou producest of thine owne. Without the Scriptures our senses and expositions haue no credite, saith *Origen*. Who will speake when the holy Scriptures speake not, saith *Ambrose*. Many, saith *Ierome*, thinke *Zacharie* to bee the father of *Iohn*, and that he was slaine because hee preached the comming of Christ. This thing because it hath no authoritie from the Scripture, is with the like facility condemned, as it is prooued: Therefore concerning the prooue of our faith in the negative points of Purgatorie, Reall presence, Sacrifice of the Masse; sith there is no footing for them in the word of God, we answer with *Basil*, that it is not faith, but a manifest defection from it, to deny that which is written, or to bring in any thing that is not written, when as Christ Iesus our Lord hath said, My sheepe heare

*Ierome aduers.  
Heluid. l. 9.*

*Cap. 12.*

*De Carne. Cb.  
cap. 7.*

*Orig Hom 1. in  
Ier. circa me-  
dium.*

*De vocat. gent.  
cap. 3.  
Ier. li. 4. in Mat.  
cap. 23.*

*Basil. in orat.  
de ex mssio.*

*Sueton. in Calig.*

heare my voice, and yet to satisfie you wee shall finde sufficient weapons out of the Scriptures, to lay these Anakims on the ground. Now as the Roman Emperour that meant to subdue Germany, brought out his army and put them in aray on the sea shoare, and presently charged them to gather shells, telling them that they were spoiles of the Ocean, due to the Capitall: So you hauing marshalled your forces and put them in order, tell your Reader, that the whole body of them is but a sceleron, bare bones tyed together with drie sinewes, and then without question they will attaine a glorious victory, and bring spoiles fit for the Vaticane. Yet you doubt not but your treatise will please some mens appetite, and I am of your minde; for like lippes like lettuce. Thus from your prolusion, I come to your maine battaile, which thus you beginne.

## First Controuersie.

### O B I E C T I O N.

**I***T is knowne that the Catholike Roman Church doth admit more Bookes and parcells of holy Bible for Scripture then the Protestants doe, and consequently acknowledge a larger Canon then they, and yet notwithstanding she teacheth.*

### A N S W E R E.

**T***He Grecians are euer children, rightly fitteth you Romanists that still lispe like little children and excellently speake without sence. For to say the Catholike Roman Church is as good sence, as the vniuersall particular Church: For who can conceiue the Catholike Church to bee Roman, which was in the world before Rome it selfe was, for it is the generall assembly of the Saints, Heb.*

12. 13. from *Abell*, the first iust vnto the last that shall be-  
 leeue in Christ as Saint *Austin* speaketh; Moreouer all the Nations of the world, not the Romans were promised to Christ. *Psalm. 2. Aske of mee, and I will giue thee the Gen-  
 tiles for thine inheritance, and the uttermost parts of the earth  
 for thy poss-ssion:* and so Saint *Austin* noteth that God pro-  
 mised to the seed of *Abraham*, not the Romans, but all the  
 Gentiles, and sealed it with an oath: by which promise it  
 came to passe that many Nations, not contained vnder  
 the Roman iurisdiction receiued the Gospell, and were  
 ioyned vnto the Church. Besides the moderne Roman  
 Church hath made a defection from that faith which  
 the primitive Roman Church maintained: insomuch  
 that Saint *Pauls* Epistle written to the ancient Romans,  
 may iustly be called an Antilogie of that Religion which  
 now is professed in the Citie of Rome. Besides wee doe  
 not finde any ancient Creed, either that of the Apostles,  
 or of Nice, or in any other of the ancient Councells, that  
 the Church was stiled the Catholike Roman: finally how  
 can a part bee the whole? Now the Roman Church  
 (though shee were pure) in her farthest extent is but a part  
 of the vniuersall Church; therefore in no congruitie can  
 she be called the vniuersall Church; yet you say this vni-  
 uersall particular Church admitteth a larger Canon then  
 the Protestants, you meane the Apocrypha. And so it  
 standeth her in hand, otherwise she might bid adieu to di-  
 uers profitable points that helpe her to vphold her Mo-  
 narchy. But the Church of God before Christ receiued  
 them not, but the same which the Protestants doe im-  
 brace: Neither read we that Christ nor any of his Apo-  
 stles did cite any testimony out of them, to confirme any  
 doctrine by them, which they did out of all the Canoni-  
 call bookes. Besides, if wee follow Saint *Augustines*  
 iudgement, whereby wee may discerne supposititious wri-  
 tings from Canonically, then these will easily appeare to be  
 counterfeits. First, saith he, they are not such as the Church  
 credited

*Aug. in Psal.  
 90. 2.*

*Epist. 80.*

*Quæ non te-  
 nentur ditione  
 Romana.*

*Aug. de con-  
 sensu Euangel.  
 cap. 1.*

credited and received into Canonickall authoritie. Secondlie, there be many things embarked in them which the Apostolicall rule of faith and sound doctrine doth contradict; both these are verified of the Apocrypha: For neither the Church of God before Christ received them, to whom were committed the Oracles of God. Rom. 3. 2. (which Christ would haue reprobued them for, if they had without iust cause reiected them, as well as hee did reprehend them for the misinterpreting of the Canonickall Bookes) neither yet long after Christ did the Christian Church embrace them. And besides in the bookes themselves, there are certaine brands whereby they may be discerned from the Canonickall. First the addition vnto the booke of *Hester* saith, that *Mardocheus* had received rewards, for the detection of the conspiracy of the Kings Chamberlaines: the true *Hester* saith, he received none. The supposititious *Hester* saith, that *Haman* intended the destruction of *Mardocheus* for detecting the Eunuchs *Heb. 12. 6.* the true *Hester* saith for denying him worship. *Hest. 3. 5.* The true *Hester* saith, The King looked graciously vpon her: the counterfeite, He looked angrily. The booke of *Barucke* saith, that the Citie of Ierusalem was taken and burnt at the same time: *Jeremy* teacheth the contrary and the bookes of the Kings. The additions vnto *Daniel* say, that when *Daniel* deliuered *Susanna* hee was a child: The true *Daniell* saith, that hee with two others made by the King were chiefe ouer an 120. Princes, that they might take all the accounts of the Kingdome, and the King might not bee troubled, but children vse not to bee set ouer such affaires. Commentitious *Daniel* saith in the Story of *Bel*, that hee was fed by *Abbacuck*, 14. 36. whereas *Abbaencke* prophecied long before the captiuitie. 1. 6. In the booke of *Tobie* cap. 12. 15. the Angell calleth himselfe *Raphael*, the Angell of the Lord, but cap. 5. 12. he is of the kindred of *Azarias* and *Ananias* the Great; if hee be the Angell of the Lord he cannot be the sonne

*Hest. 12. 15.*  
*Hest. 6. 3.*

*Hest. 5. 2.*  
*Hest. 15. 7.*

*Bar. 1. 2.*  
*Ier. 52. 12.*  
*2. King. 25.*  
*Cap. 13. 45.*  
*Cap. 2. 48.*

sonne of a man. As true is that medicine wherewith the deuill was driuen away : but corporall creatures vse not to make any impression into substances simply intellectuall as deuills be. In *Iudith* the cruell murther committed by *Simoon* and *Leni* is propounded to bee imitated. cap. 9. 23. which *Gen. 49.* is reprehended and accursed. The booke of *Wisdom* is falsely intituled, as if it had bene composed by *Salomon*, whereas the author of it was *Philo* the Iew. Ecclesiasticus craueth pardon if hee come short in expressing some words, which the pen-men of the Holy Ghost vsed not to doe. In the booke of the *Machabees* a parricide is commended that laide hands on himselfe, which is forbidden by the Law, so your long Canon hath but certaine inches, that are true and perfect, the rest are leaden and crooked, yet for all this you say,

*Tobit. 6. 7.*

*Ierom. prefat in  
proverb. vocat.  
pseudopigraphon.  
In prolog.*

OBJECTION.

**T**hat all such Articles as by her and the Protestants are beleueed and holden for articles of faith, are not so expressly contained in the holy Scriptures, as out of them only full prooffe may be made thereof.

ANSVVER.

**T**his position is so doubtfully set downe, as if of purpose you would walke in a cloude, that your reader might not perceiue you: For if by expressly, you meane words and sillables; Then it is true, that all Articles of faith are not contained in the holy Scripture in so many words: but if you meane the sence and substance, and that which may be deduced by necessarie consequence, then it is false, that full prooffe cannot bee made of all Articles of faith, out of the Scripture. In the former sence, there is not any Protestant, that hath taught, that the Scriptures expressly containe all Articles of faith, and this you Papists know: For *Eccius* reprooueth the *Lutherans*, for that they will haue nothing beleueed, but which is expresse

*Perinde sunt ea  
quæ ex Scrip-  
turis colligun-  
tur atque ea  
quæ scribuntur.  
Nazian. de  
Theolog. lib. 5.*

*Euseb. lib. 4.*

Scripture, or can be proved out of the Scripture: so that your owne side perceiue we beleue things that are not expressly set downe in Scripture, but nothing which hath not a iust prooffe out of it.

### O B I E C T I O N.

**T**HE articles which the Protestants doe beleue to bee of faith, as well as Catholikes, and yet are not contained expressly in holy Scriptures are many, but wee will giue instance onely in a few. First, that there are three distinct persons and one onely substance in God. Secondly, that the second and third persons are of the same substance, and of equall glory with the first. Thirdly, that the third person proceedeth from the second and from the first. Fourthly, that there are two distinct and compleat natures in our Saviour Christ, and but one onely person. Fifthly, that there are in him two wills, and two operations, to wit, of God, and man: about all which points haue bene diuers heresies as is well knowne to the learned: And though all these articles haue most true ground and prooffe in holy Scriptures, yet are they not so expressly contained therein, as they may be fully proved by them alone; one example shall serue for all, to proue the sonne to be substantiall, or of one substance with the Father. The Catholikes doe alledge (and truly) this testimony, I and the Father are one: yet because there are no meanes of being one then in substance, as namely to bee of one will, desire and affection, of which sort of vnitie specially the Arians did explicate this place, alledging for themselves that testimony, I pray that they all may bee one, as thou Father in mee and I in thee, that they also in vs may be one, which cannot be understood of vnitie in substance. Therefore this testimony without the interpretation of the Church (which is the pillar of truth) doth not fully proue the Father and the Sonne to be one in substance. The like may be said of other articles heere mentioned.

### A N S V V E R E.

**W**Hat a gap do you open to gentilisme, Iudaisme, & heresie, when you deny these maine grounds of christi-



christianity to haue a ful proof fro the scripture; but require the helpe of tradition and authority of the Church as if the authority of the Church would preuaile with them, with whom the scriptures wil not: but in defence of that royal & holy faith, we are very confidēt, that al these articles expressed by you, haue both a true and tull proof from them. The trinitie of persons, in the vnitie of one essence is plainly taught: otherwise what man or Angell durst prieto into that maiestie, lest he were oppressed of glory. *There be three that beare witnesse in heauen, Father, Word, and Holy Ghost, and these three are one,* saith Saint Iohn: and *Matthew, Baptise them in the name of the Father, the Sonne, and the Holy Ghost.* Which places as they proue the vnitie of essence in trinitie of persons, so likewise doe they, their common glorie; because to be, and to be glorious, in the Godhead, is all one, as Saint *Austin* reasoneth. The procession of the Holy Ghost, from the Father and the Sonne is fully taught, Ioh. 15. 26. Where he is termed the spirit of truth, that proceedeth from the Father, which very word *interpreteth* St. Iohn vseth of the two edged sword, proceeding out of the mouth of Christ, which is nothing but the spirit of his lips, wherewith he shall strike the wicked, as *Esay* prophesieth, Cap. 11. 4. *And with the breath of his lips shall hee slay the wicked.* And to shew this procession aswell from the Sonne, as from the Father, Christ breathed vpon his Disciples and said, *Receiue the Holy Ghost,* and for that is called the spirit of the Sonne, Gal. 4. 6. *And because yee are sonnes, God hath sent forth the spirit of his Sonne into your hearts, which crieth, Abba Father.* That there bee two distinct natures in Christ, and one onely person, *Esay* prophesied, Cap. 7. 14. *Beholde the Virgin shall conceive and beare a Sonne, and shee shall call his name Immanuel.* And likewise *Jeremy*, Cap. 23. 6. *In his daies iudah shall be saved, and Israel shall dwell safely, and this is the name whereby they shall call him, the Lord our righteousness.* which Saint Iohn fulfilled, Ioh. 1. 14. *And the word was made flesh and dwelt a-*

1. Ioh. 3. 8.

Mat. 28. 19.

Ang. lib. 6.  
de Trinit. c. 5.

Reuel. 1. 17.

Ioh. 10. 12.

Luke 22.

Am. rom. 5. l. 10

in Luc. c. 22.

Bell. de Concil.

l. 2. c. 12.

Lib. 3. c. 23.

Aquin. part. 1.

q. 21. artic. 2.

& q. 16. art. 1.

Lib. 4. de verbo.

c. 2 in respons.

ad Augustin.

mong vs, and wee saw the glorie thereof, as the glory of the one-ly begotten Sonne of the Father, full of grace and truth. Of which two distinct natures there be two wills, and two operations, as Saint *Luke* sheweth, *Not my will, but thy will be done*; For he that hath two perfect natures, must needs haue their naturall properties and operations: but to will and worke are naturall properties, following both natures in Christ: therefore he had two wills, and two operations. All which places of Scripture are vrged both by ancient fathers, and late Writers, Protestants, and Papists to confirme these seuerall points, insomuch that you are forced to grant that they haue a true prooffe from the holy Scriptures. And then I may say as Saint *Austin* doth to *Maximian* the Arrian, *Si vox ista vera est, questio illa finita est*. But you Papists haue nimbler wits, then the Fathers, for you are not content with truth, but you must haue full prooffe, as though that prooffe, which to a man is true, were not full. For there can be no fuller prooffe, then that which doth conuince and satisfie the vnderstanding, but a true prooffe doth so; for what is truth but *adaquatio rei & intellectus*, and yet if there be any difference betweene true and full, these articles are fully concluded out of the Scriptures, for being articles of the Apostolike Creed, they are plainly set downe, as *Bellarmino* confesseth out of Saint *Austin*: And some of them questioned by the Arrians, as the consubstantialitie of the Son (which in the next place you except against) he saith, that of those questions which then were mooued, *Clarissima extabant in Scripturis testimonia, que sine dubio anteponenda sunt omnibus conciliorum testimonijs*. These things then that haue most cleere testimonies out of Scriptures, and to bee preferred before all testimonies of Councils, haue a full prooffe from them, but such are some of these articles, yet you proceed to fight against Scriptures, and to wring from Christians one of the strongest bulwarks they haue against Arrians. *I and the Father are one*, doth not fully proue, say you, the consubstantialitie

tialine of the Sonne, because the Arrians interpreted it of vniue of concord and will. But if the mist of Popery had not blinded your eyes, you might easily haue seene vnanswerable arguments out of this text, to proue the Son consubstantiall with the Father, and so to be vnderstood of vniue of substance; for the Iewes require him to tell them plainly, whether he be that Christ; he answereth directly, *Ioh. 10. 24.* he is therefore the naturall and consubstantiall Son of God, as he proueth, *Mat. 22. 45.* out of the 110. Psalm; *If then Dauid call him Lord, how is he then his sonne?* Secondly, he that giueth eternall life to his sheepe, so that none can take them out of his hand, is of the same power, and consequently of the same nature with God; for what is it to be God, but to bee of the highest and greatest power, then which none greater? but the Sonne doth so, *Verf. 28. & 29.* *And I giue vnto them eternall life, and they shall neuer perishe; neither shall any plucke them out of my hand: My Father which gaue them mee is greater then all, and none is able to take them out of my Fathers hand.* Thirdly, the Iewes tooke vp stones to stone him, as a blasphemor, as one that made himselfe God, this cause they set downe in direct words, *Verf. 33.* *Because thou being a man makest thy selfe God;* but it is no blasphemy to be of like will, desire and affection with God: plaineth therefore it is by Christs argument, that hee did preach God so to be his Father, as the Iewes vnderstood hee would haue himselfe the naturall Sonne of God. See now, except you be blinder then the Iewes, how plentifully this Scripture proueth the consubstantialitie of the Sonne, and as for the place of *Ioh. 17.* it helpeth not Arrians at all, as Saint *Austin* sheweth to *Pascentius* the Arrian; for that wheresoeuer the Scripture speaketh of two that are one, as in this place, they are euer of one substance: and therefore hee chargeth both *Maximianus* their Bishop, and *Pascentius* a noble man of their opinion, to trauerse the Scriptures, if any where they could finde two, saide to bee one, that are not one in substance;

*Epist. 174*

*Lib. 2. contra.  
Maximin. c. 14*

stance; but let this be granted, that *I and the Father are one*,  
proueth onely vnitie of will, not of substance, is there not  
an army of Scriptures besides this to prooue the Sonne of  
the same substance, that we need not call in the authoritie  
of the Church; yea, to stop your mouth, I adde that Saint  
*Austin* doth evidently except against the authoritie of the  
Church, in his Polemicall bookes against the Arrian Bi-  
shop, in two seuerall Councils, the one of *Nice* the other  
of *Arriminum*, the former whereof had ratified the con-  
substantialitie of the Sonne, and the other reuoked it, and  
tyeth both himselfe and the Arrian only to the Scriptures,  
as knowing this point of faith fully to bee prooued out of  
them. *Neither ought I, saith Saint Austin, to vrge the Coun-  
cell of Nice, nor thou that of Arriminum; I am not tyed to the  
authoritie of the one, nor thou of the other, but out of the Scrip-  
tures that are not parties, but common witnesses vnto vs both:  
Let matter to matter, cause to cause, reason to reason be indiffe-  
rently opposed:* Where then is your inference, that this scrip-  
ture without the interpretation of the Church, doth not  
fully proue the Father and the Son to be one in substance,  
as if the Scriptures before the Churches interpretation  
proue onely probably, after her interpretation, fully; this  
I gather to be your meaning, because *Bellarmino* affirmeth  
(from whose haruest you haue gathered these gleanings)  
that the Scriptures exprest by a Councell, doe firmly  
and certainly proue, that which before they did not firmly  
proue: and of Saint *Austin* he saith, that he bringeth cer-  
taine coniectures out of the Scriptures, which after the  
definition of a Councell and tryall of vnwritten traditions,  
haue some force to confirme truth, which of themselves  
are not sufficient. Let this be marked; for when we say, that  
the Scriptures doe proue fully articles of faith, wee take not  
away subordinate meanes whereby we may see and learne  
the force and fulnesse of the Scriptures: but wee ex-  
clude all outward and aduentitious authoritie, to sup-  
plie the supposed weakenesse in them, and to adde strength  
and

*Lib. 4. de verbo  
c. 7.*

and firmenelle vnto them. Which strength the Papiſts ſay, they haue not of themſelues, but receive from the interpretation of the Church, and tradition; which is an impious and blaſphemous aſſertion: For the interpretation of a Synod is but a gloſſe, the Scripture the text; the interpretation may erre, the text cannot erre; the interpretation is the word of man, the Scripture is the voyce of God. To conclude this point, whereas the Poſition of the former Romane Church was, that Diuinitie reaſoneth from the Scriptures neceſſarily, from other authours and learning probably; the wheele now is turned, and men reaſon from the Scriptures coniecturally, but from the interpretation of the Church, and tradition, firmly and fully.

*Aquin. 1 part.  
2a. 1. art. 8.*

O B I E C T I O N.

**A**ll ſuch Articles as are of Faith, and ſo holden by the Pro-  
teſtants themſelues, are not contained ſo much as indi-  
rectly or implicitly in the holy Scriptures: but onely ſo farre as  
the Scriptures containe and teſtifie the authoritie of the Church,  
and Traditions. *Prooſe.* That all the bookes of the Bible, and  
euery part thereof, which are acknowledged for Canonically  
Scripture, ioynly of Catholikes and Proteſtants, bee ſuch in-  
deed. That the moſt bleſſed mother of our Saniour Chriſt, con-  
tinued perpetually a Virgine. That it is lawfull for Chriſtians  
to eat ſtrangled things & blood (which were expreſſly forbidden  
them, Actes 15. 20.) are not ſomuch as indirectly contained in  
holy Scriptures, otherwiſe then is mentioned in our Poſition. But  
this being more amply prooued in that which followeth of Tra-  
ditions, this which wee haue ſaid already ſhall ſuffice for the  
preſent.

A N S V V E R E.

**T**He Sun needeth to borrow no light of other ſtarres,  
nor the Scriptures of the Church, or of tradition: for  
without helpe of either they ſufficiently proue all Articles  
of

*See Octavius,  
Dialog. 1. part.  
lib. 2. cap. 14.*

*Jerom. ad Da-  
masum.*

*Hic Dominus  
testimonium  
prohibet tan-  
quam testi-  
bus suis.  
Aug. lib. 2.  
contra Ep. ff.  
Gaudensij.*

of Faith. But here you trifle in one idle homonomie of Articles of Faith : for strictly these things are called Articles of Faith, which are prescribed in the old and new Testament to bee beleueed, and are summarily comprised in the Apostles Creed; whereby they are both distinguished from the precepts of the Law, that prescribe good works, and from the principles of Diuinitie, from which as conclusions they are deriued; of which sort of principles these are: That the holy Scriptures are Diuine, inspired from heauen, immutably true: Improperly Articles of faith are called whatsoever is written, as the principles themselves precepts of the Law, Sermons of the Prophets, histories of both Testaments, because faith assenteth to euery thing deliuered in the word. Vpon this ground I answer, first in generall, that none of these points are properly Articles of faith: secondly, to euery one in particular. I answer to the first, that all Canonically bookes, and euery parcell thereof be such, is proued out of themselves: For besides that the old Testament proueth the new, and the new the old (for whatsoever we reade in the old Testament, the same is found in the Gospel, and whatsoever is read in the Gospel, that is deduced from the authoritie of the old Testament, as *Jerome* speaketh) so in speciall euery booke proueth it selfe, both by it owne light, as formerly was shewed, and by the testimony of Christ, of the Prophets and Apostles, that were the Secretaries of the holy Ghost. The testimony of our Sauour, *Luke 24. 44. These are the words which I spake vnto you while I was with you, that all must needs be fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes: Of Saint Paul, 2. Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable to doctrine, to reproofe, to correction, to instruction, which is in righteousness: Of S. Peter, 2. Pet. 1. 21. The prophetic came not in old time by the will of man; but holy men of God spake as they were moued by the holy Ghost; doe abundantly proue the bookes of the old Testament to be*  
Cano-



Canonicall. Besides that, there is not any of them out of which some testimony is not in the new Testament extant. The Gospels of the Euangelists, the Actes and Epistles of the Apostles, the reuelation of Saint *Iohn*, prooue themselves out of themselves to bee theirs, whose titles they beare. And if wee credite the bookes of Historians and Philosophers, ancient and moderne, Diuine and humane, to bee theirs whose names they carrie in their foreheads; what madnesse were it to thinke, the Diuine Scriptures not to bee written by them, who are said to bee their Penmen after the defluxion of so many ages; wherein neuer any good Christian called them in question, besides wicked Iesuites, impure Manichees, Cerdonians, Marcionists, and Ebionites? But what iugling is this? Wee beleue these bookes to bee theirs whose names they carie: For the authoritie of the Church, that is, the Pope, who is Saint *Peters* successeur, and holdeth all his authoritie from him, and yet wee cannot beleue Saint *Peter* himselfe, that this Epistle is his, but because the present Pope hath so determined it. To your second instance wee say with Saint *Austine*, that wee are not willing to moue any questions about the Mother of God, for the honour wee beare vnto her Sonne: Yet sith you stirre the coales, wee answer; That it is an high point of our faith, and sufficiently proued in the Scriptures, that Christ was borne of an intemperate virgin: but whether after his birth, shee were knowen of *Ioseph*, though the negatiue be a seemely and reuerend trueth; yet we say with *Basil*, that it toucheth not our faith. Your third instance is no Article of faith, but a Canon of maners; and so in the number, not *missus*, but *expellendus*, not of things to be beleued, but to be done: wherein though the Apostles for the auoiding of scandall, forbade the eating of things strangled, and blood; yet when the offence was remoued, the eating was allowed, Rom. 14.14. and 1.Tim.4.4. and Saint *Austin* proueth it out of *Matthew*, Matth. 15.17, 18. Thus you see how you fight

*Aug. de natura  
& grat. cap. 36.*

*Hom. de nati.  
uitat. Domini.*

*Contra Faust.  
lib. 3. cap. 13.*

against God, when you warre against the perfection of his holy word. Which that you may more plainly perceiue, in the last place I will set downe the Protestants doctrine, not in such doubtfull termes as you haue deuised, but in their owne words, as they haue positiuely deliuered, with the seuerall authorities of holy Scriptures, whereby they confirme it, and testimonies of Fathers, whereby they shew the consanguinitie of it with the purest Christians. For the Positions set downe by you, are not by them acknowledged. They say not, that all Articles of faith are expressly set downe and contained in the holy Scriptures, but either expressly or analogically, and so they haue a full prooffe out of them. Secondly, they admit of the testimony of the true Church, both concerning Articles of faith, and the Scriptures themselves: First, to discerne true from false; secondly, publicly to preach them; thirdly, to interpret and expound them: but euer according to the Scriptures themselves, without any addition of her owne, either of sufficiencie or perfection vnto them. Here then is the difference, that the Papists say the Church addeth sufficiencie to the Scripture and fulnesse. The Protestants say she addeth none, but onely sheweth that which is in it. The Papists say shee bringeth light vnto them. The Protestants say, shee bringeth none, but declareth and manifesteth that which it hath in it selfe. This then is their doctrine;

*Antithesis.*

\* That, where-  
unto nothing  
must bee ad-  
ded, nothing  
detracted,  
containeth  
a perfect  
and full do-  
ctrine of faith  
and maners:  
such is the  
Scripture.  
*Erge.*

*All truth concerning faith and good woorkes necessary vnto saluation, is sufficiently and fully deliuered vnto vs in the holy Scriptures.*

\* Deut. 4. 2. Yee shall not adde vnto the word which I command you, neither shall yee detract from it, that yee may keepe the commandements of the Lord your God which I command you.

Prou. 30. 5, 6. Euery word of God is pure, he is a shield to them that put their trust in him, adde you nothing vn-

to his word, lest hee reprooue thee, and thou bee found a lyar.

Reuel. 22. 18, 19. I testifie vnto every man that heareth the words of the prophetic of this booke, if any shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke, and if any shall take away from the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy City, and from the things that are written in this booke.

Gal. 1. 8, 9. Though we or an Angel from heauen preach vnto you besides that wee haue preached, let him bee accursed.

If neither an Apostle nor Angel from heauen may preach any thing besides

1. Cor. 4. 6. That yee might learne in vs, not to be wise about that which is written.

that which is written, nor be wise about it, then that which is written containeth a perfect and full doctrine of faith and manners.

All things that our Lord did, are not written, but these things which the writers thought sufficient for faith and manners, that shining both in true faith and vertuous workes, we might come to the kingdome of heauen.

Cyrl. Alex. lib. 12. in Ioh. 1. 68.

Whatsoever is sought for vnto saluation, all that is now fulfilled in the Scriptures.

Chrys. in Mat. 22.

We adore the fulnesse of Scriptures; let *Hermogenes* shew his opinion to be written, if it be not written, let him feare the wo denounced to adders and detractors.

Tertul. contra Hermog.

If any shall preach either of Christ or his Church, or of any other matter that pertaineth to beleefe or life, I will not say if wee, but that which *Paul* addeth; If an Angell from heauen shall shew vnto you besides that which you haue receiued in the Scriptures of the Law and Gospell, let him be accursed.

Aug. contra literas Petil. lib. 3. cap. 6. That which hath a fulnes in it, as Tertul. and Chrysost. speake, and

containeth in it all things pertaining to faith and manners, as *Cyrl.* and *Aug.* say, that doeth fully prooue all articles of beleefe and life, such is the Scripture.

*Antisthes. 1.2.*

*The Scriptures containe in themselves, a perfect doctrine of faith and good workes, necessarie vnto saluation, without testimonie, authoritie, or tradition of the Church adding vnto them, or bringing from without them anie other doctrine.*

That which perfecteth the man of God to euery good worke, con-  
teyneth perfect doctrine of faith and manners without addition of any other, but the Scriptures doe so.

*2.Tim. 3.16.* The whole Scripture is diuinely giuen and profitable for doctrine, for reproofe, for correction, for instruction, which is in righteousness, that the man of God may bee perfectly instructed to euery good worke.

That which teacheth how we may come to eternall life, and shun, and escape eternall death, con-  
teyneth a perfect Doctrine of faith and good workes, but the Scriptures doe so.

*Iob 5.35.* Search the Scriptures, for you thinke in them to haue eternall life.

*Luk. 16.29.* They haue *Moses* and the Prophets, let them heare them.

These things that Christ did & taught, containe a perfect doctrine, but these things are written,

*Act. 1.1.* The former treatise haue I made, O *Theophilus*, of all that Iesus began to doe and teach.

*Athanas. de incarnat. contra Apollinar.*

If you be the Disciples of the Gospell (saith *Athanasius*) speake not iniquity against God, but walke in those things which are written or done: for if you will speake diuerse things from those things that are written, why strue you with vs, who cannot endure to speake, or heare any thing that is without them.

*Iren. contra Hares. lib. 2.*

The Scriptures are perfect, as spoken from the word of God, and his spirit.

*cap. 42.*

*Ambros. 800. 1. lib. de paradys. cap. 12.*

The order of this present lecture teacheth, that we must not adde anie thing to the diuine precepts, for if thou addest or detractest, it is a preuarication of the precept. Oftentimes when a witnesse addeth any thing of his owne, hee spotteth the whole credit of his Testimonie with

with a lie: nothing therefore, though it seeme good, must bee added. And a little after, if Saint *John* hath said of his writing, if any man adde vnto those things, God shall adde vnto him the plagues that are written in this booke, and if anie man shall take away from the words of this prophetic, God shall take away his part from the Booke of Life, how much more nothing is to bee detracted from Gods precepts.

O Emperour dost thou demanda what our faith is? *Hillad Con-  
Heare it not out of new papers, but out of the Bookes of* *Paul.*  
God; heare, I pray thee, the things that are written of Christ, least vnder them those things that are not written should be preached; Open thy eares to those things which I shall speake out of the bookes, lift vp thy faith vnto God, I will not defend any thing scandalous, nor anie thing that is from without the Gospell.

## The second controuersie of traditions.

### OBJECTION.

**T**HE holy Apostles deliuered by word of mouth more things to bee beleued and obserued by the Church, then either they found written, or wrote themselves, and these things are usually called traditions.

### ANSVVERE.

**Y**OU haue gotten a Wolfe by the eare, when you fasten on traditions, if you let them goe, they carie with them a great part of your faith; if you hold them fast, you shew you cannot prooue your faith from Scriptures: For you freely and plainly tell vs, what your Church meaneth  
by

by traditions, nor interpretation of that which is written, but addition and suppliment of that which is not. For moe things say you are to bee beleueed and obserued, then either the Apostles wrote, or found written; and these are traditions. Let the Reader marke this: for the question here betwixt vs, is not of interpretation of Scriptures, nor of rites and ceremonies, that haue correspondence with them, which here hee carrieth vnder the name of things to be obserued; but of doctrines and matters of faith, which are things to be beleueed, all which (saith hee) were neuer written in the Old Testament, nor yet in the New. Now this is a manifest vntruth; for there is not any article of faith, which the Apostles found not in the Scriptures of the Prophets, nor which either the Evangelists or themselves, did not conigne vnto vs in their writings; which thing any man may finde to be true, that will take paines to consider the articles of the Apostolique Creede one by one, which either haue prooffe out of the Old Testament, or else the Apostles did not double all their doctrines out of the Scriptures, contrary to *St. Pauls* practise, *Acts 26. 22.*

*Iren. lib. 4. contra  
Hares.  
cap. 66.*

Read, saith *Irenaus*, diligently the Gospel which the Apostles haue giuen vs, and reade also diligently the Prophets, and you shall finde all the actions and passions of our Lord, yea all his doctrine for to bee preached. Your proofes haue as much truth as the Carthaginians saith.

#### O B I E C T I O N.

**H** Auing moe things to write vnto you, I would not by paper and inke; for I hope I shall be with you, and speake mouth to mouth.

#### A N S V V E R E.

**T** Hese well conclude that in this short Epistle, Saint *Iohn* did not write all the points of faith; but that others of the Apostles did not write them, hee saith not a word.



word. What loose reasoning is this? Saint Iohn did not write all in these Epistles, therefore the rest did not; for whatsoever is necessary vnto saluation, and of faith, though there it be not to bee found, yet in the writings of the other Apostles it is to be read.

O B I E C T I O N.

**A**nd the rest I will dispose when I come. Where the holy Apostle evidently sheweth, that hee reserved something more to bee ordained by word then hee wrote.

A N S V V E R E.

**T**His is little to the purpose, for the Apostle doth not there speake of matters of faith, which is our question, but of such things as belong to order and comelineesse, as it is plaine by the word *statutum* which properly signifieth ordering of rites, and matters of decencie, not teaching of doctrines and articles of faith, as appeareth in the same Epistle, cap. 16. ver. 1. Concerning the gathering for the Saints, as I haue giuen orders to the Churches of Galatia, euen so doe yee. The rest, saith Aquin. *vid.* these things that are not of such danger, will I dispose of when I come, how you ought to obserue them. But let it be granted that he meaneth doctrines and matters of faith, it is an inference without coherence, that because he writ them not then, therefore he did omit them for euer, or because hee writ them not, the rest were silent and writ them not. When you consider of these consequences, then you may see that it is as far from your purpose as Gades fro Ganges.

O B I E C T I O N.

**T**He Apostles were commanded to teach all nations, to observe all things which our Saviour had commanded: which doubtlesse they fulfilled; but they were not commanded in any place to write all the same, neither doth it appeare by any Scripture, that they did write all things which they taught

H men

men to beleue and obserue. This is a demonstration, that they taught more then they wrote, if nothing bee to bee beleuened but what is contained in holy Scriptures.

## ANSVVERE.

**T**HAT Christ charged the Apostles to teach all nations whatsoeuer hee commanded, which they fulfilled also, but hee charged them no where to write all; The Fathers shall answer, wee know not the dispensing of our saluation from any where, then from them by whom the Gospel came vnto vs, which then they preached, and after by the will of God deliuered it vnto vs in the holy Scriptures, to bee the foundation and pillar of our faith. Saint *Aug. de consens. Euang. l. 1. c. 7. it.* *Augustine* saith, that when the Euangelists and Apostles did write what God shewed and said, wee may not say, that he writ it not: for whatsoeuer hee would haue vs to reade either concerning his words or workes, hee commanded them as his owne hands to write it. If what the Apostles preached, after they writte, as *Irenaeus* saith; If God commanded them so to doe, as Saint *Augustine* auoucheth: Then it plainly followeth, that they writ as much as they preached, and that not onely by the allowance, but by the commandement of our Saviour Christ, for they writ nothing, but that with which they were inspired. Now inspiration is a commandement, as *Bellarmino* confelleth.

*Lib. 4. de Pont. cap. 5.*

## OBJECTION.

**T**hey taught Baptisme giuen to infants to bee good and lawfull, or else the Anabaptists are not heretikes, for rebaptising them.

## ANSVVERE.

**T**HE baptisme of infants may by good and necessary consequence be deriued from the Scriptures, otherwise your friend *Bellarmino* hath brought chaffie arguments against the Anabaptists. The first is from the figure

*Bel. lib. 1. de Baptis. cap. 8.*

gure of the Old Testament ; children were Circumcised ; therefore they ought to be baptised : this is so strong, saith he , that it cannot be eluded. The second is taken out of the 3. of Ioh. Except a man be borne againe of water and of the holy Ghost, hee cannot enter into the kingdome of heauen ; whereunto may bee added Christs commandement, Matth. 19. 14. Suffer little children to come vnto mee, for of such is the kingdome of heauen. And in how many places doth Saint *Austin* prooue from the holy Scriptures, the necessity of baptisme against the Pelagians, who imagining children to be without originall sin, thought it vnecessary ; whereas hee sheweth out of Ioh. that without it originall sinne is not remitted, and therefore if it be needfull certainly it is lawfull.

O B I E C T I O N.

**T**hey taught the Sunday to be solemnised, and the Iewes Sabbath to be left without all solemnity, though most strictly commanded by God to be solemnised, as an euermlasting covenant.

A N S V V E R E.

**T**He obseruation of the Sunday, and the alteration from the Iewish Sabbath, we find written in the Scripture, for Saint *Iohn* tearmeth it the Lords-day ; not onely for that it was consecrated to his publike seruice, but for that hee was the institutour and ordainer thereof, as Saint *Austine* speaketh. It was prefigured in the eight day, wherein the Iewes vsed circumcision, as both the same Father and *Chrysostome* teach : and if prefigured then prescribed ; In this day did the Apostles come together, Acts 20. 7. and accordingly they taught the Church to obserue it, not by voice onely but by writing, 1. Cor. 16. 2. Euery first day of the weeke let euery one of you put aside by himselfe &c. and though it were commanded by God to be obserued as an euermlasting covenant, yet who is so meanelly skilled in

*August. 119.  
ad Ioan. cap. 13.  
Chrys. ser. 30.  
resurrect.*

the Hebrew that knoweth not *Gnolam*, sometimes to signify eternity, sometimes a definite time as till the Iubilee, Exo. 25. 6. then his Master shall bring him vnto the Iudges, and set him to the doore, or to the post, and his Master shall bore his eare through with an awle, and he shall serue him for euer, and as the Pasleouer was termed, Exod. 12. 14. an euerlasting ordinance, which yet was to continue but till the fulneffe of time: so the Sabbath is termed an euerlasting couenant, which yet for the day was to bee obserued onely vnder the state of the Old Testament.

## OBJECTION.

**T**hey deliuered and taught the Creede by word and not in writing, which from their time till now hath continued in the Church by tradition onely.

## ANSVVER.

**T**He Creede, we confesse, the Apostles taught and we finde euery parcell and portion thereof recorded in their writings, which if you denie, wee can quickly make good. Saint *Austin* telleth vs so much; *Those words which you haue heard (hee speaketh of the Symbol) are scattered in the holy Scriptures; from them collected and reduced into one, to helpe the memories of dull men.* But here you delude your reader againe with a trifling homonomie of this word, *Creed*: For if thereby you meane words and syllables, then it is true, that the Apostles vse not in their writings, some words expressed in the *Creed*, neither is it necessary to belecue that they wrote the words thereof, and then it is not to the purpose to prooue your position which is of things to be beleueed, and not of words. But if by *Creede*, you vnderstand the matter of it, and things to bee beleueed, then it is vntrue that the Apostles writte it not, and all things contained therein; which things haue continued in the Church as the obiekt of our faith not for tradition onely, as you ignorantly say, but because they are recorded in the holy Scriptures.

## OBJECTION.

*Lib. 1. ad Cate-  
ch. de Symbol.*

O B I E C T I O N.

**T**hey taught baptisme ministred by Heretickes to be good; and therefore Saint Austin speaking thereof, saith; Many things which are not found in the Apostles writings, nor in latter Councils, yet because they are observed by the whole Church, are beleued and recommended by none but by them: againe he saith, There are many things which the Church doth hold, and therefore are well beleued to bee commaunded by the Apostles, albeit they be not found written.

A N S V V E R E.

**T**Hat baptisme ministred by Heretickes, was preached by the Apostles, but not writte, hath as much truth as the rest: for whereas *Cyprian* hath taught that baptisme of Heretickes was not good, and therefore to bee reiterated, Saint *Austin* crosseth him, and proueth the contrary out of the Gospell, and out of the words of the Apostle, *Ephes. 4.* And this is so frequent with that Father, that it maketh methinke you haue not read him of that argument, but gleaned out of others what might serue your turne: So palpably are you deceiued to thinke, that Saint *Austin* conceived this to be an vnwritten tradition without ground of Scripture; for thus hee writeth, *That I may not seeme to prone it by humane arguments, I will bring forth certaine documents out of the Scripture.* And whereas *Cyprian* had taught, that for prooffe of this, wee must haue recourse vnto the fountaine of Apostolike tradition, that is, the Scriptures, Saint *Austin* approueth it, and saith, that the Apostles deliuered, that there is one God, one Christ, one baptisme; and therefore baptisme of Heretickes is firme, and not to be repeated. When then he saith of this as of other things, that they are not found in the Apostles writings, nor in latter Councils, &c. And there be many things which the whole Church doth hold, and therefore are well beleued to bee commended by the Apostles, albeit they bee not

*Lib. contra. Donatist. c. 26. & l. 4. c. 7.*

*Lib. 6. contra.  
Donat. c. 1.*

found written; which words are in his second booke, *contra Donatistas cap. 7.* and not *lib. 5. cap. 27.* as you haue cited them. His meaning is they are not written in so many words, but the grounds of them are laid in the Scripture, that thence necessarily they may bee concluded. This is plaime out of *Austin*, for hauing vttered these words vrged by you, when hee draweth to an ende of this disputation, he thus concludeth; It might suffice that our reasons being to often repeated and diuersly debated and handled in disputing and the documents of holy scripture being added, and so many testimonies of *Cyprian* concurring: By this time I thinke the weaker sort of men vnderstand, that the baptisme of Christ cannot be violated, by the peruerseness of the party that giueth or receiueth it. Loe how he bringeth documents out of the Scripture to proue that the peruerseness of Hereticks peruerteth not the baptisme of Christ, and therefore baptisme ministred by Heretickes is good.

### O B I E C T I O N.

**T**HE Catholike Church doth and ought to beleene those things which the Apostles deliuered by word of mouth without writing, in the same degree of faith with those that are written.

### A N S V V E R E.

*Bell. l. 4. de ver-  
bo c. 2. in re-  
spon. ad Irenae-  
um.*

**F**OR answer vnto this, Let the iudicious Reader obseruethat it is the vsuall doctrine of Papists to teach, that all points of Christian beliefe, which are necessary for all men, were publicly preached by the Apostles vnto all men, and recorded in the register of holy Scripture. But besides these there are diuers things committed to Prelates, Bishops, and Priests that were more perfect men, which they taught them apart, according to that which Saint Paul saith, *Wee speake wisdom among them, that are perfect.* And these bee their traditions, which they would haue



haue equally credited with the Scriptures. Now this was the very doctrine of the ancient Heretickes, Valentiniāns, Marcionists, Cerinthians, &c. for abusing the Scripture, and aduancing traditions grounded on the same foundation, as the Fathers tell vs. And these be the things which the Protestants deny to bee equall with the Scripture; for they grant that the Apostles in the beginning of their Ambassage, writte not the whole doctrine which they preached, but deliuered part by word of mouth, and part by writing; howbeit afterward they consigned the Canon of the Scripture and Writ, what formerly they had deliuered as *Irenaeus* and *Austin* doe teach. This being the true state of the question, if the Papists meane not these former secret matters that *Bellarmino* mentioneth, and are not written, his position is *de noue*, for that there is nothing of faith now, which the Apostles did not after they had preached, either finde or leaue in writing vnto the Church, and these being deliuered at first, partly by liuely voyce, partly by letters were to be imbraced with like acceptance and credit; but if he meane these secret doctrines deliuered apart, and onely by word, neuer by them written, then wee deny that the Apostles left any such thing equally to bee credited with the holy Scriptures, neither the allegations inferre any such matter.

*Iren. l. 3. c. 1. &  
2. & l. 1. cap.  
24. Tertul. de  
prescrip. c. 25.*

*Supra.*

# OBJECTION.

**T**herefore brethren stand and hold the traditions which you haue learned, whether it bee by word, or by our Epistle. *Saint Basil* saith, I account it Apostolike to continue firmly in unwritten traditions, and alledgeth this place of *Saint Paul*. *Saint Chrysostome* cited by *Fulke* himselfe saith thus; Hereof it is manifest that they (the Apostles) deliuered not all by Epistles, but many things without letters, and the one is of as great credit as the other: therefore wee thinke the tradition of the Church to be worthy of credit. It is a tradition, inquire no more.

A N-

## ANSWERE.

**T**O your first testimony if I should answer, that Saint *Paul* meaneth not, hee deliuereth some things by writings, some things onely by word, but the very same by both, first preaching it, and after writing it, it would trouble you to proue the contrary, for the disiunctiue [whether] argueth not diuersitie of things deliuered, but diuers waies of the deliuering of the same, as in other places. Rom. 14.8. *Whether we liue or whether we die, wee are the Lords*; it followeth not dying we are one. and liuing another. 1. Cor. 5. 11. *Whether I or they, so wee preach*; And therefore *Paul* preached one Gospel, the Apostles another. But I adde, that if wee vnderstand these things, of diuers points of Christian religion, which S. *Paul* deliuered vnto the Thessalonians, and writt them not: it will not follow, that other Apostles writt them; and still your *Thesis* is *de noue*, this testimony to no purpose; sith what point of doctrine *Paul* deliuered by voice, wee find recorded in the Scriptures. The testimony cited out of *Basil* is wrongfully fathered on that worthy Bishop, and contra fecteth that which hee writeth in other places. that are acknowledged on both sides to bee his; and namely in his Sermon *De Fide*, where he saith, that it is a manifest defection from faith, to bring in any thing that is not written. Besides, in this very Chapter mentioned by you, he speakes of *Meletus*, as a rare man that liued and died before his time: But *Meletus* liued in his time, as appeareth by diuers of his Epistles. And if we credit *Baronius*, he died after *Basil*: for *Basil* died 378. and *Meletus* 381. Chrysostome is the only man that seemeth to fauour your assertion, but truly vnderstood, hee helpeth it nothing: For hee speaketh not of Traditions that are not written at all, but of such as are not written in so many words: and it is vsuall with the Fathers, to call them vnwritten Traditions, which are not *verbatim* set downe in the Scriptures, and yet haue a true ground

Epist. 44. &amp; 67

ground in them, as formerly I shewed out of *S. Austin*, who saith, that neither baptising of infants, nor baptising by Heretiques, are written in the Scripture, and yet proueth both out of them. This is the answer of that worthy Diuine Dr. *Fulke* to the Obiection of the Rhemists, cited not by him, but by them out of *Chrysostome*, which I wonder how you impute to him; except you would haue your reader conceiue, that he fauoureth your opinion, which he directly impugneth in that place.

O B I E C T I O N.

**O** *Timothie*, keepe the depositum: that is, that which is committed to thy trust; not certes by writing: For little or nothing written of the new Testament was known to *Timothie* then. See a large discourse hereupon in *Vincentius Lirenensis*.

A N S V V E R E.

**T**His is nothing to the purpose: for whether by that which was committed to *Timothies* trust, bee vnderstood his flocke, as *Lyra* conceiueth, or those gifts which were bestowed vpon him for the edifying of the people, as *Aquinas* iudgeth, or sound doctrine, as others interpret, it is farre from your inference, that vnwritten traditions are of equall credit with the Scriptures. *Vincentius* fauoureth not your traditions at all: for that which was committed to *Timothie*, is in his opinion the talent of Catholike faith, whereof hee was not the authour, but the keeper; not an ordeiner, but a follower; not a leader, but one that is led. Loe, this is the Catholike faith contained in the Scriptures; not traditions of other doctrines besides them or without them.

O B I E C T I O N.

**B**ut if any man seeme to bee contentious, wee haue no such custome, nor the Church of God. Where Saint Paul alledgeth

*ledgeth the custome of the Church as a sufficient disproofe of any practise: why not therefore for the prooffe of any?*

### ANSVVERE.

**O**Vr question is of doctrines of faith, to bee beleueed and receiued of all, not of rites and ceremonies, concerning externall Orders of the Church, whereof the Apostle entreateth in that place. This therefore is nothing to the purpose, nor toucheth our question at all: and yet *S. Paul* alledgeth not onely custome, but giueth a reason of it in the words going before; which you seldome doe to satisfie your Protestantes, but perswade them to beleuee, and hang their faith vpon your credit, as if it were impossible you should be deceiued.

### OBJECTION.

**T**He things which thou hast heard of mee by many witnesses, these commend to faithfull men, which shall bee fit to teach others also. Loe, no word heere of writing, but of hearing and teaching by word of mouth. Now hauing prooued by Scripture it selfe, and euident instances, that many things are to bee beleueed, that are not directly contained in Scripture, it appeareth a sencelesse thing to demand direct prooffe of euery thing wee beleene out of Scripture.

### ANSVVERE.

**W**Hereas *Paul* chargeth *Timothy* to commend those things to faithfull witnesses, which he had learned of him, where there is no mention of writing but teaching by word; I would gladly demand of this Papist, if he would with patience endure any of vs thus wildly reasoning. These things were taught and heard, and commended to faithfull witnesses; therefore not written. The Bereans heard *Saint Paul* teach, but the same things they found in the Scriptures. Thus *Aquinas* interpreteth this place, These things which thou hast heard of me, and I of Christ, I say,

I say, not of mee onely, but confirmed by many witnesses, viz, the Law and the Prophets. So things were not onely taught by word, but confirmed by the doctrine of the Old Testament.

Now that you may know the Protestants haue both a shield to defend themselves, and a sword to wound their aduersaries, heare their positions with the confirmation thereof.

The Apostles deliuered not by word of mouth, more things to be beleued, or obserued by the Church, as necessary vnto saluation, then they wrote themselves or found written. *Acts 16. 22. Having therefore obtained helpe of God, I continue vnto this day, witnessing both to great and small, saying none other things then those, which the Prophets and Moy- ses did say should come.*

*Argument.*

They that preached no other things, then that which is in *Moy- ses* and the Prophets, deliuered no more by word of mouth then is written: But the Apostles did so.

*2. Tim. 3. 16. From a childe thou hast knowne the holy Scriptures, which are able to make thee wise vnto saluation, through faith which is in Christ Iesus.*

*Argument.*

The Apostles deliuered no more by word or writing, then that which maketh a man wise vnto saluation: But all this is written.

*Iob. 20. 31. These are written that yee might beleue, that Iesus is Christ the sonne of God, and that beleauing you might haue life through his name.*

*Argument.*

They that writ all things, whereby wee might come vnto eternall life, wrote all things necessary vnto saluation, and more they preached not: But the Apostles did so.

*Iren, lib. 3. ca. 1.*

Wee know not the disposition of our saluation, from any other then from them, by whom the Gospel came vnto vs, which first they preached, and afterward by the will of God deliuered it vnto vs in the holy Scriptures to bee the foundation and pillar of our faith.

*Aug. tract. 49. in Ioh.*

These things are chosen to bee written, which are sufficient for the saluation of belecuers.

*Basil. de fide.*

It is a manifest defection from faith, and the crime of pride, either for to refuse anything of those that are written, or to bring in that which is not written, as our Iesus Christ saith, My sheepe heare my voice.

*2 Antithesis.*

The Catholique Church ought not to beleue these traditions, which the Papists say the Apostles deliuered by worde of mouth onely, in the same degree of faith with these things that are written; the prooffe thereof, *Esa. 8. 20. To the law and to the testaments. if they speake not according to this word, it is because there is no light in them.*

*Argument.*

That which speaketh not according to the law and testimonie hath no truth, and is not to bee credited as the law: But Popish traditions are so.

*Gal. 1. 8, 9. But though we or an Angel from heauen, preach any other Gospel vnto you, then that which wee haue preached, let him be accursed: as wee said before, so say I now againe, If any man preach any other Gospel vnto you then that yee haue receiued, let him be accursed.*

*Argument.*

That which is not the same but another, besides that which Paul preached, is not to bee credited but accursed; But Popish traditions are so.

*2. Pet. 1. 18, 19. And this voyce which came from heauen, wee heard when we were with him in the holy mount. Wee haue also a more sure word of prophesie, whercunto yee doe well that yee take heede, as vnto a light that shineth in a darke place*  
vntill



*untill the day dawne, and the day-starre arise in your hearts.*

*Argument.*

That which is more firme and sure, then reuelation from heauen, not then written, is more to be credited, then any thing now not written: But the Scriptures are so.

*Ioh. 5. 36. 37. 38. 39. But I haue greater witnesse then that of Iohn, for the workes which the father hath giuen mee to finish, the same workes that I doe, beare witnesse of mee that the father hath sent mee. And the father himselfe which hath sent mee, hath borne witnesse of mee; yee haue neither heard his voice at any time, nor seene his shape. And yee haue not his word abiding in you, for whom hee sent, him yee beleue not. Search the Scriptures for in them yee haue eternall Life, and they are they which testifie of mee.*

*Argument.*

That which is greater then the testimony of *Iohn* is more to bee credited, then any thing not written: But the holy Scriptures are greater then the testimony of *Iohn*.

Whatsoever is confirmed by the euident authority of the diuine Scriptures, which in the Church are called Canonically is without all doubt to bee beleeued: But you may beleue or not beleue other witnesses or testimonies (which men perswade you to beleue) asmuch as they deserue or not deserue to bee credited by the force ye finde in them. *August. Epist. 112.*

*Abraham* when he was desired that hee would send *Lazarus*, answered, they haue *Moses* and the Prophets, if they will not beleue them, neither will they heare the dead raised vp. Christ bringeth in him speaking in a parable, to shew that hee would haue more faith giuen to the Scriptures, then if the dead should reuiue. Moreover *Paul* (and when I mention *Paul* I meane Christ, for hee knew his minde) preferreth Scriptures before

Angels that descend, and that in great congruity; for Angels though verie great, yet are Seruants and Ministers; but all the Scriptures came vnto vs not from seruants, but from God, Lord of all. *Chrysostome in Cap. 1. ad Galatas.*

### The third Controuerſie of the difficultie to vnderſtand the Scriptures.

#### O B I E C T I O N.

**A**LL places of holy Scripture conteyning Articles of faith (the obſtinate miſbeliefe whereof is damnable) are not eaſie to bee vnderſtood, but require ſome rule to be interpreted by.

#### A N S V V E R E.

**A**S nothing clearer then the ſunne, and nothing harder to bee looked into, for the weakenesse of our sight: So nothing more manifest then the Scriptures in themselves, more obscure then mysteries therein contained; for that the naturall man perceiueth not the things that are of God. Obscurity then is not denied to bee in the Scriptures, both in respect of profunditie of particular points, and of our disabilitie to conceiue them: but the manner of deliuey is nor obscure in it selfe, but familiar and easie to them that haue their senses prepared by the holy Ghost to vnderstand them, and vse the meanes which God hath appointed for the end. Let the Popish distinguish betweene these three; the mysteries deliueyed, the manner of the deliuey, the indisposition of the receiuer, and then shall hee perceiue what the Protestant truly teacheth, concerning the facilitie of the Scriptures, which hee no more seeth then *Sampson* when his eyes were

were out. The things themselves are mysteries; therefore secret and involved in many difficulties. The indisposition of our understanding is not darke, but darknesse *Ephes. 5.8*. Therefore if they were neuer so cleare, we could not discern them till we were enlightened: But for the manner of deliury in it selfe, it is patent and apert, if anie where darke, it is accidentally and from without. The question then is not, whether all places of holy Scripture be so cleare to vs, that they may be vnderstood without an interpreter; or whether priuate men can vnderstand them all without explication; neither of which anie protestant yet taught but the contrary: But the true state of the controuersie is, whether the Scriptures bee so darke, that questions of faith cannot be decided out of them; or that priuate men cannot receiue profit, but harme by reading them; in both which the affirmatiue is the Papists, the negatiue ours. If the Papist had sought the profit of his reader, thus plainly should he haue deliuered his grounds, and not forged positions which his aduersary disclaimes, a fault most frequent in your Champion *Bellarmino*: For your position then, as it is here deliuered, it is not denied by the Protestants; but if you would haue contradicted them, instead of all places of holy Scripture, you should haue said all Articles of faith are not easily and plainly set downe in the holy Scripture. howsoever in the termes vttered by you, it is most weakely and absurdly confirmed.

O B I E C T I O N.

**P**hilip said to the Eunuch whom hee found reading the Prophet *Esay*. Trowest thou that thou vnderstandest the things which thou readeest? who said, how can I, vnlesse some man shew mee.

A N S W E R.

## ANSVVERE.

**T**He answere of the Eunuch *Act. 8. 30. 31.* How can I vnderstand except some man shew me, neither pro- ueth the Scripture to bee darke of it selfe, but to the Eunuch, which was not sufficiently enlightened to vnder- stand it, neither that there is any rule of interpretation, but that there needed an interpreter.

Interpretors are one thing, which here is prooued, the rule of interpretation another, which here you should prooue, but are therein as mute as a fish: Whereas wee Protestants, both acknowledge, that in manie places the Scriptures neede interpretation, and shew the rule, where- by it may be interpreted, that is, it selfe: For that which is darkely set downe in some places, is manifestly declared in others, as Saint *Aniline* teacheth. The manner of speaking, whereby the Scripture is connected together, that is, patent to all, pearced of few, like a familiar friend speaketh those things which it containeth, with- out deceit, to the heart of learned and vnlearned. And as for those things which it hideth in mysteries, it listeth them not vp with stately speech, that an heauie vnlearned minde should not presume to approach, as a poore man to a rich, but with a lowly speech it inuiteth all men; that it may not only feed them with manifest, but also exercise with obscure truth, hauing the same in manifest, that it hath in obscure places.

*Epist. 3. ad Ro-  
m.*

## OBJECTION.

**O**Vr Saniour accordingly opened the vnderstanding of his Apostles that they might vnderstand the Scriptures: See therefore what a speciall grace it is to vnderstand the Scrip- tures in their true sence and meaning.

ANSVVERE

ANSVVERE.

**T**HAT Christ opened his Apostles vnderstanding to know the Scripture, inferreth their blindnesse that law them not, argueth not any darkenesse in the Scriptures, in respect of themselves. Is light darkenesse, because darkenes comprehendeth it not? Is sweet sowre, because some men taste it not? No more is the Scripture obscure, because some men vnderstand it not. And although the Apostles were enlightened to vnderstand, yet it was but in part, and therefore they had neede of greater light, which Christ gaue, and *Dauid* with all the Saints pray for, *Open mine eyes that I may consider the wonders of thy Law*: not thereby shewing that the law is in it selfe obscure, but that a vaile is ouer their eyes, which must be remoued, before they can discern the brightnesse of it.

OBIECTION.

2. **P**ET. 3. 16. *In the which [the Epistles of Saint Paul] are certain things hard to bee vnderstood, which the vnlearned, and vnstable deprave, as also the rest of the Scriptures to their owne perdition.*

ANSVVERE.

**C**ONCERNING the darkenesse of *S<sup>t</sup>. Pauls* Epistles, there is not a word thereof vttered by *Saint Peter*. It is a gloss of your owne, that corrupteth the text: but hee speaketh of the things whereof himselfe wrote, that there be some hard to be vnderstood, as of the finall iudgement and destruction of the world, of which instable and illiterate men deuised fabulous and ridiculous narrations. The article would haue shewed you so much, if you had perused the originall text, for it is not *quod* in which Epistles, but *quod* in which things.

OBIECTION.

**S**AINT Hierome explicating the text now cited out of the *Acts*, concludeth thus; *These things haue I briefly touched,*

Epist. 105. ad  
Paulinum.

as the limits of an Epistle would permit, that thou maist understand, that without a guide and teacher, thou canst not enter the path of holy Scriptures, which is easie to conceive, seeing as be noteth in the same place, no trade, nor mechanicall Art is learned without a master.

### ANSWERE.

**T**HAT which you cite out of *Hierome* strengthneth not your weake position: for it prooueth our darkenesse, which haue need of a guide, as *Sampson* of a leader, to attaine the knowledge of the Scriptures, inferreth not any obscuritie in themselues; It sheweth the greatnesse of the mysteries deliuered in them, that are farre harder to be conceiued then humane Arts and Sciences, but argueth not the manner of the deliuerie to bee high and hidden, which is the point that we deny. *Ierome* plainly assenteth to vs in the same Epistle, where hee intreateth *Paulinus*, that hee be not offended at the simplicitie, and as it were basenesse of words in the holy Scriptures. And whereas heresies arise from the misconstruction, and false interpretation of the Scriptures, as *Vincentius* and *Austin* affirme, that neither helpeth you nor hurteth vs; for heresies arise not out of the Scriptures themselues, or from any darkenesse in them; but from that ignorance and prauities, that is in mans vnderstanding, as *Christ* telleth the Sadduces, *Tee erre not knowing the Scriptures, nor the power of God.*

### OBJECTION.

**C**ertes, it is not onely an heresie, but a meere frensie to say, that all Scriptures containing points of faith necessary to be bee beleeued, are easie to be vnderstood of priuate beleeuers, si-  
thence all heresies whatsoeuer haue bene begun and maintained, for want of true vnderstanding of holy Scriptures: where-  
of *Vincentius Lirenensis* saith thus; Some man may perad-  
uenture aske, forasmuch as the Canon of the Scriptures is per-  
fect, and in all points very sufficient in it selfe, what neede is  
there

*Nolo offendari  
in Scripturis  
Sanctis, simplici-  
tate & quasi  
utilitate verbo-  
rum. Ierom. ibi.*



there to ioyne therunto the authoritie of Ecclesiasticall vnderstanding? for this cause surely, for that all take not the holy Scriptures in one and the same sense, because of the deepenesse thereof; but the sayings thereof, some interpret one way, and some another way; so that there may almost as many senses bee picked out of it, as there bee men: for Nouatian interpreteth one way, and Sabellius another way; Otherwise Arrius, Eunomius, Macedonius: otherwise Photinus, Apollinaris, Priscillianus: otherwise Iouinian, Pelagius, Celestius: Lastly, otherwise Nestorius. Thus saue that ancient Father; to whom wee may adde, otherwise Wickliffe, Luther, Caluin, Anabaptists, with the rest: And thus most truly; seeing of these few words [This is my body] are found a'one fourescore diuers senses, beside the Catholike sense and meaning.

S. Austin also anoucheth the same saying; For no other reason are heresies made, but because men not rightly vnderstanding the Scriptures, doe obstinately affirme their owne opinions against the truth of them.

ANSVVERE.

**W**HEREAS you say, it is frenzie, to thinke the Scriptures ealie to be vnderstood of priuate belecuers, sithence all heresies haue beene begun and maintained for want of true vnderstanding of holy Scriptures; It is little better then frenzie to make any such collection, seeing all true belecuers haue the spirit of illumination bestowed vpon them, which conducteth them the right way, preferueth them from by-paths, and heresies, as Saint Iohn in-  
formeth vs: *The anointing which you haue receiued from him, and abideth in you; neither haue you need that any man teach you, but as the same anointing teacheth you all things, which is true and lyeth not, and as it teacheth you, so will yee abide in him:* which Spirit being a stranger with heretiques, no marueile, though they breed and foster false and foolish opinions. Is not this then a frantike inference? Heretiques that are blinde, see not the light and truth of the

1. Iohn 2.27.

*Bellar. de Pont.  
lib. 1. cap. 8.*

Scriptures; therefore priuate beleeuers that haue eyes enlightened to behold it, see it not. Besides, heresies seldome arise from priuate beleeuers, but from teachers and publike officers in the Church, as *Bellarmino* witnesseth; and is plaine by that which you bring out of *Vincentius*: For neither *Nouatus*, nor *Arrius*, nor *Eunomius*, nor any other heretikes mentioned by him, were priuate persons, but publike teachers in the Church; so as it is not the condition of the person, whether publike, or priuate, that findeth or maketh the Scriptures plaine, whereby heresies may be auoyded, but the inward light that is in themselves, and the blessed Spirit of illumination infused into our mindes, that enableth vs to discern them. But by the way, let the Reader note out of *Vincentius*, that the Canon of the Scripture is perfect, and in all points very sufficient in it selfe; which mawleth the very head and heart of Popery: For if it be perfect, why doeth both your selfe and the rest of your Diuines argue it of imperfection? If it be sufficient in all points, why say you, it coteineth not so much as indirectly diuers Articles of faith, and therefore you patch it out with your traditions? For the reason that Ecclesiasticall vnderstanding must bee ioyned with it, argueth neither imperfection, nor insufficiencie in it; but telleth vs the subordinate meanes, whereby wee attaine the right vnderstanding of it. And therefore you coulin the world, when you make them beleue, wee denie the Churches interpretation, whereas wee require onely that interpretation which sheweth the true sence, and bringeth not a new, declareth that which is within, fetcheth not another from without, as *Hilary* directeth vs. Hee is the best reader, who rather expecteth the vnderstanding of things, from the things themselves, then from himselfe impose it vpon them. This then is all that *Vincentius* meaneth by Tradition or authoritie of Ecclesiasticall vnderstanding (as any will easily finde that aduisedly readeth him) which hee addeth vnto the Scriptures, not a supply  
of

*H. B. lib. 1. de  
Trinit.*

of any new doctrine, that is without the Scripture, as you doe; but the manifestation and declaration of that which is within it, which we graunt. Shew either in *Vincentius*, or any other ancient Father, that the Scripture containes not a sufficient doctrine of faith and maners, but must be supplied by some outward, and other learning, and wee will willingly yeelede you the bucklers. But because wee are well assured you cannot, but that the Fathers are as fully ours in the patronage of the Scriptures, as the Trent Council is yours in the abatement of traditions, we wish you to yeelede to manifest truth, and beware yee kicke not against prickes.

O B I E C T I O N.

**P** *R*ivate persons, though true beleeuers, haue not the spirit of interpreting the holy Scriptures in the true sence and meaning of the same.

A N S V V E R E.

**F**rom obscurity of Scripture, you descend to their interpretation, which you would haue private men beware of, as of an vnluckie Comet, and affixe it onely to sacred orders. For the clearing of this, wee are to vnderstand, that as there is a twofold iudgement of things; one of certaine and true knowledge, whereby euery one iudgeth of the things hee knoweth, which belongeth to euery Artiste skilfull in his art; and another iudgement of authoritie and iudiciall sentence: So likewise there is a twofold sort of interpretation; one of true knowledge, proceeding from the common rules, and meanes of attaining the true sence, which men intend for their owne satisfaction; another of authority, which is for the satisfaction of others. And this is likewise twofold, high and authentically, which euery one is bound to yeelede vnto, which is proper to Christ, speaking in the Scriptures (for hee is the best interpreter of the Law that made it) and the o-

*Occam Dialog.  
l. 5. par. 1. c. 28.*

1. Cor. 10. 16.

1. Cor. 12. 7,  
8, 9.

Rom. 12. 6, 7, 8.

1. Joh. 4. 1.

ther ministeriall committed to the guides of the Church, which we are bound to beleue no farther then they agree with the holy Scriptures. In the first sence we say, that God giueth the knowledge and gift of interpretation of the holy Scriptures vnto beleeuers, that follow the common rules and meanes of getting knowledge, and interpretation of them for their owne satisfaction; which thing the Scriptures themselues lead vs vnto: For Saint *Paul* spake to the Corinthians, as to men of vnderstanding, and wiseth them to iudge what hee saith. To one (saith he in another place) is given the word of wisdom, by the same spirit, to another the word of knowledge, to another faith, to another the gift of healing, to another prophecy, to another diuersitie of tongues, to another interpretation of tongues. He telleth the Romanes, that the gift of interpretation is not tied to them, that haue publicke functions in the Church, but distributed to euery one as God will. Saint *Iohn* chargeth vs to try the spirits whether they be of God or no: and Christ forewarneth vs to beware of false Prophets, assuring vs that his sheepe will heare his voyce, and not a stranger; therefore they must discern from the holy Scripture, which doctrine is his, and which is an imposture. And this is not to follow their owne fancies, or priuate interpretations, but the conduct and leading of Gods spirit. Let vs now see how manfully you can ouerthrow this.

## OBJECTION.

**N**O Prophecie of Scripture is made by priuate interpretation, 1. Pet. 1. 20.

## ANSVVERE.

**W**Here Saint *Peter* saith, that no prophecie of the Scripture is of priuate interpretation; if you had read the next verse, it would haue shewed what hee meant by priuate interpretation; not that which proceedeth from

from a priuate person, but that which is deriued from humane wit, the same that commeth by the will of man, and is opposed to diuine, spirituall. and that which proceedeth from the holy Ghost: Thus *Bellarmino*. Saint *Peter* prooueth that the Scriptures ought not to bee expounded after our imagination, but according to the doctrine of the holy Ghost, because they are not written by the wit of man, but by the inspiration of the holy Spirit. That then is not a publicke interpretation in Saint *Peters* meaning, which proceedeth from a publicke person, nor a priuate, which a lay man giueth, but that is priuate which commeth from the wit and will of man, that is publicke, which is giuen by diuine inspiration, whether by a priuate man or publicke. *Cyprian* was a publicke teacher and interpreted some Scriptures to prooue rebaptisation; that is a priuate interpretation. Saint *Austin* was a Byshop and brought some Scriptures to prooue, that children ought to receiue the Lords Supper; this is a priuate interpretation. Now make your argument and it will prooue a rope of sand. The Scriptures are not to bee interpreted after the will of man; therefore priuate men haue not the spirit to know the right sence of them, or cannot interpret them in their true meaning, for their owne benefite: Which euery beare eye and barbour seeth to lacke coherence.

*Lib. 3. de verbo  
cap. 3.*

O B I E C T I O N.

**T**He lips of the priest shall keepe knowledge, and the law they shall require of his mouth; because he is the Angell *Malic. 2. 7.* (that is the messenger of the Lord of hosts.) Loe heere the office of interpreting the lawes of God, giuen to Priests, and not assured to euery faithfull person.

A N S W E R E.

**W**Hen the Prophet *Malachy* saith, That the lips of the Priest shall preserve knowledge &c. he teacheth who are the publicke expounders of the Law, for the satisfaction

satisfaction of others, he taketh not away priuate search, vnderstanding and interpretation for satisfying our selues. God alone doth interpret the Scriptures by absolute authority, that ruleth the consciences of all men, and whom all ought to obey; The lippes of the Priest by publike authoritie but limited as the Ambasadour of God, the messenger and manifestor of his will; a Christian man by his owne iudgement not priuate but diuinely inspired, relying by a sure faith on the authority of God, & by modest and sober iudgement, yeelding to the authoritie of the Priest: The establishing of the first taketh not away the second, nor the setting of the second is the abrogation of the last.

## O B I E C T I O N.

**V**Pon the chaire of Moses haue sitten Scribes and Pharisees, all things therefore whatsoeuer they shall say to you obserue yee and doe yee. Loe heare a command to heare the Prelates and Pastours of the Church; and no man left to follow his owne fantasie, in matters of faith and manners.

## A N S V V E R E.

**W**Hen our Sauour saith, that Scribes and Pharises sit on *Moses chaire*; by *Moses chaire* hee vnderstandeth the doctrine and function of teaching deliuered by *Moses* which is to be obeyed, when nothing is taught but what *Moses* prescribed: Otherwise hee chargeth vs to beware of the leauen of the Scribes and Pharisees *Math. 10. 6.* and telleth that they did disanull the Lawes by their traditions, *Math. 15. 6.* and abrogated it, *Marke 7. 6.* and refuteth their false glosses, *Math. 5. 6. 7.* Saint *Aniline* thus interpreteth in *Ioh. 4<sup>e</sup>. tract. Sedendo enim super Cathedram Moysi, legem Dei docent, ergo per illos Deus docet. Sua verò sibi velint docere, nolite audire, nolite facere.* From this place then what can bee deduced but that publike teachers are to be heard, so long as they deliuer

*Cath. from  
doctrinam ia.  
velligit. Ier. in  
Math. 23.*



deliuer *Orthodoxe* faith? what-preiudice is this to priuate men, to search and finde out the true sence of the Scriptures, for the setting and satisfying of their owne consciences?

The Scriptures are plaine and easie in themselues, *Antithesis.* and clearely, and plainly deliuer the whole doctrine of faith, and Christian life; and therefore require no other rule then themselues to bee interpreted by.

*Psal.* 119. 8. *The precept of the Lord is cleare enlightening our eyes.* *Psal.* 119. 105. *Thy Word is a lanthorne vnto my feete and a light vnto my pathes.* *Prou.* 6. 23. *The commandment is a lampe, and the law is light.* *2.Pet.* 1:19. *ye doe well that yee take heed to prophesie, as vnto a light that shineth in a darke place.*

*Argument.*

Whatsoeuer after a diuine manner is cleare, yea light it selfe, enlightning the eyes of our mindes; that in it selfe and by it selfe is not obscure, but euident, and cleare to the Children of light: Such are the Scriptures.

*2.Cor.* 4. 4. *If our Gospell bee hid, it is hid to them that are lost, in whom the God of this world hath blinded their mindes, that the light of the glorious Gospell of Christ, should not shine vnto them.*

*Argument.*

That which is hid to them onely that perish, is plaine and patēt of it selfe, and to true beleeuers: But the Scripture is so.

*Deut.* 30. 11. *This commandment which I command thee this day is not hidden from thee, neither is it farre off, it is not in heauen, that thou shouldest say, who shall goe for vs to heauen, and bring it to vs, that wee may heare it and doe it: neither is it beyond the sea, that thou shouldest say, who shall goe ouer the sea for vs, and bring it vnto vs, that wee may heare it*

L

and

and doe it : but the word is very nigh vnto thee in thy mouth,  
and in thy heart that thou maist doe it.

*Argument.*

That which is not hid from vs, nor farre off, but is neare  
vnto vs in our mouth and in our heart, that is plaine  
and cleare vnto vs : But so is Gods written word.

*In prophetic.*

The word is not hid from any (saith *Clement Alexan-*  
*drinus*) it is a common light that shineth to all men: There  
is no obscuritie in it, heare it you that be farre off, and you  
that be neare.

*Epipha. Hares.*  
96.

All things are cleare in the holy Scriptures, to them  
that come vnto it with a godly minde, and conceiue not  
in themselves a diuelish operation, thrusting themselves  
into the pit of death.

*Chrysost. Hom.*  
13. in Gen.

Let vs follow the scope of holy Scripture interpreting  
it selfe: when it teacheth some hard thing, it expoundeth  
it selfe, and suffereth not the hearer to erre. *Chrysost.*

*Irenaeus lib. 2.*  
cap. 46.

All the Scriptures propheticall and Euangelicall, open-  
ly and without ambiguity, and alike may bee heard of all  
men.

*Aug. de doctrin.*  
*Christi. lib. 2.*  
cap. 9.

In those things that are plainly set downe in the holy  
Scripture, all points are found that concerne either beliefe  
or life.

*The argument is so plaine that it needeth no collection.*

*Amibestus.*

The knowledge and sence of the holy Scriptures and  
the interpretation thereof, are not so affixed to holy  
orders, but that Kings and Princes can and ought to  
vnderstand them, and priuate persons to learne and  
declare the sence of them when necessity and Chri-  
stian dutie requireth, in rendering an account of their  
faith, in priuate information of their families, and  
in discerning interpretations deliuered by others.

Deut. 17. 18. 19. *When the King shall sit upon the throne-  
of his Kingdome, then shall he write him this law repeated in a  
booke by the Priests of the Levites.*

And it shalbe with him, and he shall read therein all daies  
of

of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances for to doe them.

Iofua. 1. 8. Let not this booke of the law depart out of thy mouth. but meditate therein day and night, that thou maieft obserue and doe according to all that is written therein : for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

2. Chron. 30. 6. The Posts went with letters by the commission of the King, and his Princes, throughout all Israel and Iudah, and with the commaundement of the King, saying, Yee children of Israel, turne againe vnto the Lord God of *Abraham*, *Isaac*, and *Israel*, and hee will returne to the remnant that are escaped of you, &c.

Ier. 31. 33. 34. This shall bee the couenant that I will make with the house of Israel after those daies, saith the Lord : I will put my law in their inward parts, and write it in their hearts : and will be their God, and they shall be my people, and they shall teach no more euery man his neighbour, and euery man his brother, saying, know the Lord; for they shall all know mee, from the least of them, vnto the greatest of them, saith the Lord.

Ioh. 5. 39. Search the Scriptures, for in them ye thinke ye haue eternall life.

2. Cor. 4. 6. God who commaunded the light to shine out of darkenesse, hath shined in our hearts, to glue the light of the knowledge of the glory of God in the face of Iesus Christ.

Acts 17. 11. The Bereans were more noble, then they in Thessalonica, in that they receiued the word in all readinesse of minde, and searched the Scriptures daily whether these things were so.

1. Ioh. 4. 1. Beloued, beleue not euery spirit, but try the spirits whether they are of God, because many false Prophets are gone out into the world.

Coloss. 3. 16. Let the word of God dwell in you plentifully,

fully, in all wisdom, teaching and admonishing one another, in Psalms, Hymnes, &c. Our doctrine is not only knowne of them that are the masters of the Church, and teachers of the people; but also of Shoemakers, and Carpenters, Weavers, and other Artificers; yea and of women, not onely they that can read, but servants and Semsters, handmaidens, and waiting women: Neither of those only that inhabite Cities, but euen husbandmen knowethem, and ditchers, and neatherds, and planters of trees can discourse of the Trinitie and creation of all things; yea more skilfull of the nature of man then *Plato* and *Aristotle*. *Theoderet de curand. Græcorum affectibus lib. 5.*

Heere it is shewed that Lay men ought to haue the word of Christ, not onely sufficiently, but abundantly, and to teach and admonish one another, *Ierem. in 3. cap. ad Coloss*

*1 Cor. 14. in 3. col.*

Heare as many as are worldly, and rule wife and children, for what reason hee chargeth you to read the Scriptures; and that not lightly, but with great diligence. And a little after; Heare I pray you, O yee secular men, get you Bibles, the Physicke of your soules; if you will not all, yet get the new Testament, Acts of the Apostles, the Gospels, as continuall and diligent teachers: this is the cause of all euills that Scripture is not knowne.

*Idem hom. 3. de Laz.*

Therefore God penned the Scriptures by the hands of Publicanes, Fishermen, Tent-makers, Shepherds, Neatherds, and vnlearned men; that none of the simple people might haue any excuse to keepe them from reading, that so they might be easie to be vnderstood of all men; the artificer, the householder, and the widdowe woman, and him that is most vnlearned; yea, the Apostles and Prophets, as schoolemasters to the whole world, made their writings plaine and euident to all men; so that euery man of himselfe onely by reading them, might learne the things spoken therein.

*Euseb. l. 6. c. 20*

Whereas thou writest in thy letters, that it was neuer heard,

heard, or at any time done, that Lay men should dispute in the presence of Bishops; I knowe not for what cause thou affirmest so manifest an vnruth, when as the cullome is, that if any can be found, that can instruct the brethren in the Church, and comfort the people, they are alwaies inuited by the holy Bishops to take it in hand, as *Emelpius* was by our brother *Neon*, with the *Laryndes*. And *Paulinus* by *Celsus* at *Iconium*, and *Theodorus* by *Atticus* at *Synoda*. And there is no doubt but many others in other places, if they were able competently to fulfill the worke of God, in the word and doctrine, were inuited by the holy Bishops to that busineste.

*Frumentius* and *Edosius* taken captiues by the Barbarians, and brought to the King of India, conuerted the Indians being Laickes, and many yeeres after *Frumentius* was consecrated Bishop by *Athanasius*. *Theod. l. 1. Eccl. Hist. 23*

We thinke the spirit of interpretation, is often given to many private men. *Bell. de verbo l. 3. c. 3.*

## The fourth Controuersie, of the infallibilitie of the Church.

### O B I E C T I O N.

**T**He sence and meaning of holy Scriptures, giuen or proued by the holy Catholike Church, is infallibly true, as are also the definitions and declarations of faith deliuered by the same, and euery one is bound vpon his damnation not to reiect the iudgement thereof.

### A N S V E R E.

**F**ROM Interpretours of the Scripture, you come to the rule whereby they are to be interpreted, which is infallible, and euery one is bound vpon his damnation to follow, that is, in your opinion the sence and iudgement of

the Catholike Church. But, *dolosus versatur in vniuersalibus*, vnder these generall termes you hide a serpent, and vnder a pretext of the Catholique Church, would thrust vpon vs the new hammered sense of the Romane Synagogue: For whereas your men make the Church of three sorts; the essentiall Church, that is, the whole multitude of beleeuers; the representatiue, that is, the teachers and guiders assembled in a Councell; the vertuall Church, that is, the Pope: That infallibilitie and authoritie, which is in the essentiall Church, you haue giuen to the representatiue; and what is in the representatiue, that is deuolued vnto the Pope. All power to interpret the Scriptures, and reueale the hidden mysteries of our Religion, is giuen from heauen to the Popes, saith *Andradus*. The whole authoritie of the Church formally is no where, but in her Prelates, saith *Bellarmino*. The infallible authoritie, Iudge and mistris of Faith, resideth in the Bishop of Rome, as *Saint Peters successor*, and head of the Church, saith *Valentia*. And in another place, by the Church we vnderstand the Head, that is, the Pope: So that, if like a plaine Macedonian, you would terme every thing by his owne name, your position is: That sense, which the Romane teachers assembled together, or the Pope alone definitiue-ly doeth giue, every one is bound vpon his damnation to receiue. And so likewise their definitions, and declarations of faith, whether they propound opinions contained in the Scriptures or without, this is the matter the Protestants reiect; for that the Church is tyed to the Scripture, from which if she decline, and broach any other doctrine of faith, besides that which is contained in the Scriptures (as the whole body of Traditions are) both beleeuers in approouing, and teachers in propounding doe erre and are deceived.

*Bell de Concil.  
lib. 2. cap. 2.  
Tom. 3. in 22.  
disput. 1. qu. 1.  
punct. 7.  
Qu. 5. ibid.*

*Nostri senten-  
tia est, Ecclesi-  
am absolute non  
posse errare, nec  
in rebus abso-  
lute necessarijs,  
nec in alijs quæ  
absolute creden-  
da vel scienda  
nobis proponit;  
sive habeantur  
in Scripturis  
expresse, sive  
non. Bellar. de  
Eccles. milit.  
lib. 3. cap. 14.*

OBJECTIO IN.



O B I E C T I O N.

**M**Y Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seed, and out of the mouth of thy seeds seed, saith our Lord, for this present and for ever. A manifest promise of the Spirit of God, to continue for ever in the Church. Esay 59.22.

A N S W E R.

**T**He place urged out of *Esay*, your selfe hath answered, that it containeth a prophetic of the Spirits residing in the Church for ever, which is most true; not a promise of freedome from all error, which is most false. For the Spirit is not given in that high and eminent degree to animate and enforme the Church with all knowledge, but in a measure and proportion, whereby shee knoweth but in part. By the like argument you may free every faithfull man from Error; for this promise belongeth to every one in particular, as to the Church in generall; yea, if your inference were true, you may as well conclude, that the Church hath immunitie from sinning, as from erring: which yet your selfe dare not affirme.

O B I E C T I O N.

**A**ll power is given to mee in heaven and in earth: going therefore, teach yee all nations, teaching them to observe all things whatsoever I have commanded you. Loe heere Commission to teach all, given to the Apostles, and in them to all Pastours.

A N S W E R.

**T**He Commission which Christ gaue his Apostles and their succellours, to teach all nations whatsoever hee commanded, prescribeth them what they ought to doe; but neither enableth them, nor assureth vs, that ever they doe it: it freeth them from intrusion, secureth them not from

from misinterpretation, as long as they preach what Christ commanded; their iudgement is intallible: when once they breake out of this Pale, and broach opinions, not within his Testament, they erre and are deceived. For all this Commission, Saint *Peter* went not with an euen foot to the trueth of the Gospel, and was resisted and rebuked of *Paul*. For all this, your Pope which is your Church vertuall, may erre, and become an Heretike: for hee may write, teach and preach heresies; and for heresies diuers of them haue bene deposed. *Gregory* the XII. at the Council of Pisa *Bennet* the XIII. at the Council of Constance, *Eugenius* the IV. at the Council of Basil. Knit now theioyns of your argument together. Christ commanded his Apostles to teach all nations, &c. Therefore all interpretation of Scripture, definitions and declarations of faith made by the Church are infallible. For first, this is nota commandement to the Catholique Church, which comprehends all belceuers, whether teachers or learners, but to the teachers onely: Secondly, the teachers may not onely erre, when they are separate, but when they are gathered together in a generall Councell. Saint *Austin* saith so. Those Councils which are gathered together in euery Countrey or Prouince ought to yeeld to the authoritie of generall Councils, which are gathered out of all the Christian world; and euen the former general Councils themselves may bee corrected by the latter, when as the trueth is opened which before was shut, and that is knowen which before was hid. If they may bee corrected, then there is somewhat wherein they erred and experience hath sufficiently taught. The great Council of Chalcedon, your selues say, erred, in equalizing the Bishop of Constantinople to the Bishop of Rome. The second Nicene Council, decreeing images to bee worshipped, discerned, that Angels and soules of men are corporeall, and therefore may bee painted. And I would gladly know what you thinke of the Tridentine Council, that decreed, that

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*Bosius de signis Eccles. lib. 18. cap. v. 12.*

*Ant. min. su. hist. pars. 3. tit. 23.*

*C. concil. Const. sess. 7. Concil. Bas. sess. 34.*

*Lib. 1. de bapt. contra Donat. cap. 3.*

*Act. 1. 16. Bell. in prefat. in lib. de Pont. act. 5. Tom. 3. concil.*

it should bee lawfull for the Pope, to allow those degrees <sup>Sciss. 24.</sup>  
to marry together, which God in Leuiticus had forbiddē, <sup>Can. 3.</sup>  
and to forbid those which God had allowed:

O B I E C T I O N.

**H**ee that beareth you, beareth mee, and he that despiseth  
you, despiseth mee. Loe here obligation for others, to  
heare and obey that, which they who haue the former commissi-  
on shall teach.

A N S W E R E.

**T**HE warrant of obedience vnto them in all things,  
whom Christ honored with the former commission,  
is ill proued out of Luke 10. 16. for obedience is not to  
bee extended further then the commission giuen, which  
was not to teach what themselues deuised, but what hee  
commanded; and therefore you stretch obedience with  
your teeth as shoemakers doe their leather, farther then  
you should, when you thus gloss vpon the text. Heere is  
obligation to obey whatsoever they shall teach that haue  
the former commission. What if they teach and consent  
to Ariusine, as *Liberius* did, or that Christ had but one  
will, as *Honorius* did, or that there is no eternall life or re-  
urrection, as *Iohn* the three and twentieth did. I suppose  
you would not obey them in that they taught: this com-  
mand therefore is onely conditionall, that they are to bee  
heard, when they teach that which Christ hath prescribed.  
*Paul* must not be obeyed, saith *Chrysostome*, if hee speake a-  
ny thing of his owne, any thing that is humane, but when  
Christ speaketh in him.

*Athanas.* ad  
*Solitar.*  
*Anastas.* Biblio.  
in Leo. 2. &  
*Synod. Constan.*  
6. c. 12. 13.  
*Constant.*  
c. 11.  
*Chrysostom.* 2.  
in 2. Tim.

O B I E C T I O N.

**B**Ehold, I am with you all dayes, euen to the consummation  
of the world. Loe heere the assurance of Christs assistance  
to his Church and the lawfull Pastours thereof, till the end of  
the

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the

*the world. Who can now doubt of the infallibility of the doctrine of Gods Church?*

### O B I E C T I O N.

Acts 15.28.

Cant. 1.7.  
Bern. 10 Cant.  
ser. 38.

**T**He assistance of Christ promised to his Church, and the lawfull Pastors thereof, which you prooue, Mar. 28.20. maketh not their interpretations infallible, no more then it doth their wayes without sinne; for hee assisteth them in the one, as well as in the other: and as God neuer withdrawes his grace, wherby men are preserued from dangerous downefalls, but for the punishment of some sin: no more doth he withhold the meanes of diuine illumination, whereby they may see the truth, but when it is not sought for or neglected. As then the presence of Christ & the assistance of his grace, freeth not Pastours from error in their life; so likewise doth it not secure them from erring in iudgement. Obiect. 1oh. 14. ver. 16, 17. Answ. This that we say of Christs presence, is verified also of the assistance of his spirit, that is promised to abide with his Church for euer, which hee giueth by measure, that wee may not erre vnto death; and not in that fulnesse and abundance that wee may not erre at all: and so it helpeth vs according to that we are able to receiue, and not according to that infinite power that it is able to worke: for as in many things wee offend all, though we haue the assistance of the spirit of sanctification; so in many things wee erre all, though wee haue the assistance of the spirit of illumination. In regard of the spirit of sanctification, the Church is not onely faire, but fairest, not simply, but fairest of women, as *Bernard* noteth, that is, of earthly creatures, not glorified spirits. In respect of the spirit of illumination shee is light, Ephes. 5.8. not full, but that gceeth on to shine, Prou. 4.3. hauing the spirit to conduct her into all truth, that is all necessary truth, which is performed in this time of her warfare, and not into all simple, a prerogatiue reserued vntill her triumph, as Saint *Austine* interpreteth

reth that place. Hee shall lead you into all truth. This I  
 thinke cannot bee fulfilled in any mans minde in this life :  
 For who is hee living in this body so corrupt, and loading  
 the soule, that can know all truth, when the Apostle saith,  
 We know but in part? Now by this teaching was it that *Traft. 96. in 1. ch*  
 the Apostles said, Aēt. 15. It seemeth good vnto the holy  
 Ghost and vs. Wherein they assumed nor vnto themselues  
 a seuerall authority of commanding or prohibiting, from  
 the holy Ghost, or establish a double authority, the one of  
 the holy Ghost, the other of their owne, but they ratifie  
 that one authority of the holy Ghost, by their assent and  
 subscription vnto it: For when as the question had bene  
 debated among them out of the holy Scriptures, they here-  
 by professe and acknowledge their full consent vnto that  
 which out of them the holy Ghost had manifested vnto  
 them. But I suppose you will not say that the Church  
 hath the like assistance of the holy Spirit, and the like mea-  
 sure of diuine reuelation as the Apostles; and therefore  
 cannot claime the like priuiledge of infallibility with them:  
 For they were immediatly taught of God, and therefore in  
 their interpretations and definitions erred not: but all Bi-  
 shops and Pastors of the Church that haue bene, are, or  
 shall be after the Apostles, whether seuered asunder, or ga-  
 thered in Councils, receiue not, and know not the true  
 sense of the Scripture by immediate reuelation, without  
 labour, and their owne industry, but with imploring diuine  
 light, they seeke it out with religious study, and carefull  
 reading: Whereupon *Driedo* saith, that the Primitiue *Driedo de Eccl.*  
 Church, by reason of the Colledge of the Apostles, was *doz. lib. 4. ca. 41*  
 of greater grace, and of greater authority, then the Church  
 that now is; and thereupon *Gerson* saith, that the words *Gerson. de viti*  
 of the Apostles and Disciples of Christ; are of greater *spirituali.*  
 authority, then their successors to make any thing purely  
 of faith; because the former receiued there doctrine im-  
 mediately from Christ, and saw his workes, and to them  
 expressly it was said, He that heareth you, heareth me.

## OBJECTION.

**I**N respect of the singular priviledges of the Church, and specially of the infallibility it hath in doctrine, Saint Paul calleth it the house of God, the Church of the living God, the pillar and ground of truth.

## ANSWER.

**T**He priviledges of the Church are many and great; For glorious things are spoken of thee, thou City of God. But impossibilitie of erring is proper to the most high, not communicate to men heere belowe: that she is termed the pillar and ground of truth is often vrged, and much bragged of by your side; but if this text be well scanned, it will prooue a weake friend vnto your cause. First it is plaine that *Paul* speaketh this of the Church of *Ephesus*, for hee speaketh of that house, wherein hee left *Timothy* for a teacher, and sheweth him how to carry himselfe in it till he come; but he left him at *Ephesus*: *Ephesus* then is that house and Church, which Saint *Paul* here stileth the pillar and ground of truth; but *Ephesus* hath erred, as all particular Churches in your owne opinion may; therefore to bee the pillar and ground of truth secureth not the Church from errour. Secondly, the Apostle giueth this stile vnto the body of the faithfull and multitude of beleeuers, ouer whom *Timothy* was appointed a pastour at *Ephesus*: but the people are not to define and declare any thing of faith, but to embrace that which the pastoures determine, as you teach. This place therefore is altogether impertinent to your cause; and nothing concerneth the definitions and interpretations of the Church. But let it be granted, that it is to bee vnderstood of the Catholike Church, she is so phrased, not because shee is free from all errour; but for that shee holdeth and maintaineth the publike profession of sauing truth, and by the knowledge  
of



of it strengtheneth and stayeth the weakenesse of other, against the furie of violent enemies, and the fraud of cunning and deceitfull heretiques. Thus *Lyra* conceiueth it to bee called the pillar and ground of truth, for that it holdeth it vp in the greatest persecutions. Now collect the argument, and you shall see the consequent depends on the antecedent, as much as Charing crosse doth on Cheuior hills. The Church vpholdeth sauing truth; *Ergo* she erreth in nothing: For she may with truth commix some errors, and on the foundation build hay, stubble and straw, and yet cease not to be the Church.

O B I E C T I O N.

**H**EE that will not heare the Church, let him bee to thee as Matt. 18. 17.  
he heathen and publican.

*Touching which point of the infallibility of the Church, Saint Austine hath this excellent doctrine: Although saith hee no example bee brought out of Canonical Scripture of this thing (speaking of the val-litie of Baptisme ministred by heretiques) yet doe we follow the truth of the same Scripture in this point, whilest wee doe that which pleaseeth the whole Church, which the authoritie of the Scriptures doth commend: and because the holy Scripture cannot deceive, who soeuer feareth to be deceived by the obscuritie of these questions, let him consult thereupon with the Church, which without all doubt the Scripture doth shew.*

A N S V V E R E.

**T**HIS place hath as little correspondence as the former with your position. For when Christ saith, If he will not heare the Church, let him be to thee as an heathen, and publican; Hee intendeth not a sillable, either about the Churches interpretations, or definitions, and declarations of Articles of faith, but of the censures wherewith she bindeth obstinate sinners. This Scripture then doth not patronize the infallibilitie of the Church.

*Ierom. in Mat.  
16. Aug. de  
veritate relig. ca. 6.*

Now in the censures the Church often erreth, as *Ierome* and *Aufine* witnesse. This Scripture then doth not patronize the infalliblie of the Church.

*Contra Crescon  
lib. 1. cap. 33.*

Again it is true that the Church is to bee heard, but then it must bee *Bethell*, not *Bethawen*, the militant, not the malignant Church. Secondly, it must bee with a restriction so long, and in those things wherein she heareth her Lord and Bridegroom: For if shee decline from his prescripts, not an Angell from heaven, muchlesse the Church on earth, is to be credited. And this is all that Saint *Aufine* accordeth vnto, when he wisheth vs to consult in obscure questions with the Church, which without doubt the Scriptures doe shew, which neuer any gainesaid: But then it must bee such as hath consulted with the Scriptures; and see how direct a Protestant Saint *Aufine* is. For first hee prefixeth the truth of the Scriptures, that in obscure places is to bee sought for, (as himselfe did in that case of Baptisme by Heretikes) and in the next place hee sendeth to the authoritie of the Church, which out of the same Scripture is to decide controuersies of faith. What is this to the purpose, that the Church cannot erre, and is infallible, when shee broacheth opinions that are not at all within the compasse of the Scriptures? For that is your position. *The Church cannot erre, whether shee propound opinions within the Scripture or without*: and your selfe affirme that there be moe things to be beleued, then either are or were found written by the Apostles. If either *Augufine* or any other father doe directly teach, that the Church is infallible, when shee teacheth doctrines not found in the Scriptures, then wee will grant you, they speake against vs; but when they send vs to the Scriptures and to the Church, which is to interpret them out of themselues, this woundeth your, and weakeneth not our cause at all. But by the way, let the Reader marke, that Saint *Aufine* saith, The Scriptures without doubt shew

shew the Church, which now the Papists doubt of, and tell vs they are no marks to finde out the Church by.

O B I E C T I O N.

**H** E E R E the Reader may mark a strange peruersitie or blindnesse in the Protestants, who graunt the gift of interpreting the Scriptures to priuate beleeuers, and yet deny it to the whole Church.

A N S V V E R E.

**T** O your conclusion, concerning the strange peruersitie and blindnesse in Protestants, who grant the gift of interpreting the Scriptures to priuate beleeuers, and yet deny it to the whole Church; I may answere as Bishop *Jewel* did to the like outcry vttered by *Harding*; Heere is great cry and little wooll, quoth the countreyman, when hee shere his sowe. For what strange blindnesse is this, that the Protestant should imagine priuate men can vnderstand, and interpret the Scripture in easie passages, and the Church may erre in those that be difficult; Is it not a great wonder, that the same riuer should haue foardes that a childe should passe ouer, and deepes and pooles that may drowne a man? such a strange wonder is this of yours. Heare what the Fathers say. As in the creatures some of them are knowne to vs, saith *Irenaeus*, some to God: so what euill is it, if some things in the holy Scriptures, that are wholly spirituall, wee vnderstand according to the grace of God: some things we commend to God, not onely in this life, but in the future, that God may euer teach, and man may euer learne the things that are of God?

The Scriptures are a riuer, saith *Gregory*, wherein a *Al Leandrum*. Lambe may wade and an Elephant be drowned.

Your owne *Bellarmino* speaking of the difficultie of the Scriptures, and particularly of one place, Ioh. 8. 25. (*Lib. 3. de ver. Lib. 3. de ver. which I said vnto you from the beginning*, saith, *Al interpreters*;

ters, doe here wonderfully trouble themselves, and it is not yet knowne what it meaneth. Why not yet knowne? for diuers of the Fathers haue interpreted it, whose expositions, as the Churches sense, you are bound to follow. Either then *Bellarmino* taketh libertie to dissent from them, which hee ought not to doe; or the Church hath erred in deliuering the sense, which you ought to accord vnto.

But heere we may note a strange wilfulnesse in you Papists, that care not how vntruely and shamefully you load poppe Protestants with vniust calumnies, and false slanders, when you charge them with deniall of the gift of interpreting the Scriptures vnto the Church, which I assure my selfe neuer any learned Protestant yet imagined much lesse published vnto the world. But knowing, that the gifts of God are bestowed in measure, and not in the highest degree of perfection vnto the Church; this is all they say, that in points absolutely necessary vnto saluation, the Scriptures are patent, and facile to be vnderstood; in which the Church erreth not; but in matters of other nature, and lesse danger ther may be deceiued, and doth not euer interpret euery portion of Scripture, according to the true meaning of the Holy Ghost.

This then is our Antithesis.

*The Church may erre in the interpretation of the Scripture, and the definitions and clarations of matters of faith; So also may a generall Councell, and so hath the Pope of Rome.*

Acts 1. 6. When they were come together, they asked of him, saying: Lord, wilt thou at this time restore the kingdome vnto Israel?

They which vnderstood the promises of the old Te-

stament concerning the kingdome of the Messias, to be a temporall kingdome, did erre; but thus the first Christian Church vnderstood them, *Tota enim Christiana Ecclesia erat in Apostolis & Discipulis, Christus, Bell. l. 3. de Ecclesia, c. 12.*

1. Cor.

1. Cor. 13. 10. We know but in part, and prophesie in part; but when that which is perfect commerh, then that which is in part shalbe abolished. They which haue not a perfect vnderstanding of the Scriptures, may erre in their interpretations; but the Church hath not.

Ioh. 6. 53. Verely, verely I say vnto you, except yee eate the flesh of the sonne of man, and drinke his bloud, ye shall not haue life. In the interpretation of this Scripture, both the Church in approuing, and *Innocentius* Bishoppe of Rome, in teaching erred, & in a doctrine of faith gathered from it, that the Lordes Supper is to bee ministred to Infants, as well as Baptisme. The opinion of *Augustine* & *Innocentius* the first, preuailed in the Church 600. yeres, that the Eucharist is necessary to

Infantes, *Iesuita in prelat. ad lect. prefat. tom. 1. Maldonat. in Euangel. which now is retracted by the Councell of Trent, Sess. 5. sub. lul. 3. can. 4.*

Ioh. 9. 22. The Iewes had already agreed, that if any man did confesse, that he was Christ, he should be put out of the Synagogue. If the high Priest with his Councell might erre:  
then the Pope with his Councell. This is graunted by Papiſts, who proue the Pope, though he be wicked, cannot erre; because *Caiphas* did not, Ioh. 11: and the high Priest could not, Deut. 17. but heere the high Priest with his Councell erred: therefore the Pope with his Councell may erre.

Ioh. 11. 47. Then gathered the chiefe Priests and the Pharisees a Councell, and said, what doe we, for this man doth many miracles. And Ver. 53. From that day they tooke Councell to put him to death.

Mark. 14. 64. Yee heare the blasphemy, what thinke yee? and they all iudged against him, that hee was worthy of death.

Acts 10. 13. 14. And there came a voyce to him: Rise *Peter*, kill and eate; but *Peter* said, not so Lord, for I haue neuer eaten any thing that is common and vncleane. Saint *Peter* erred in the vocation of the Gentiles, which is a doctrine of Faith, the Pope therefore may erre.

Vntill those times the Church remained a pure and vndefiled Virgin, the corrupters of truth, and of Gods word,

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either

either not being at all, or if there were any, hiding themselves in the secret and unknown vorages of the earth, but as soone as the Colledge of the Apostles, and all that Age that had heard Christ speake by liuely voice, were departed out of this life, then the impious error of false doctrine thrust in it selfe, as into an emptie house: and as if there had bene neuer a Champion of Diuine trueth, with bare head, as they say, laying hold on the amour of lies, endeououred to oppugne Apostolicall trueth.

*Aug. contra  
Crescon. lib. 2.  
cap. 11.*

The Church may not set herselfe aboue Christ, &c. for Christ euermore iudgeth truely, but Ecclesiasticall Iudges, as being men, are often deceived.

*Contra Dona-  
nist. lib. 2. cap.  
32.*

Who knoweth not, that the holy Scripture, as well of the old as the new Testament, is contained in certaine bounds, and so is to bee preferred before all the later writings of Bishops, that no man ought to doubt at all or call in question, whether it be true or right, whatsoever is written therein; When as the writings of Bishops, that haue bin or are written after the Canon confirmed, &c. may lawfully be reprehended, both by the wiser speach of any that is more skilfull in that matter, and by greater authoritie of other Bishops, and wisdom of the learned, and also by Councils, if they haue in any point wandered from the trueth.

And euen Nationall or Prouinciall Councils doe giue place to those, that are collected out of the vniuersal Christian world: and generall Councils themselves are often amended, the former by the latter, as often as by triall and experience the thing was opened, that before was shut, or known that was hid, without any swelling of sacrilegious pride, or stiffenecke of arrogancie, or contention of deadly enuie, with holy humilitie, with Catholike peace, with Christian charitie.

*Canon 19.*

The first Nicene Council decreed, that those which were baptised of Heretiques, should be rebaptised.

The Council of Neocesaria confirmed by Leo the IV  
con.



condemned second marriages, forbidding Priests to bee present at their feasts. *Can. 7.*

Your selues say that the great Council of Chalcedon erred in equalizing the Bishop of Constantinople to the Bishop of Rome. *Bellin prefat. in lib. de Pont.*

Councils may erre in applying Scriptures, to prooue their conclusions: ergo, in their interpretations. *Canon lib. 5. loc. cap. 5. S. ap. lib. 2. princip. cap. 14.*

The Pope may bee an Heretique, write, teach, and prech heresie: *Bozins de sign. Eccles. lib. 18. cap. vlt. as Liberius was an Arrian, and Honorius a Monotholite.* *15. & lib. 11. cap. 6.*

## The fifth Controuersie of the Markes of the true Church.

### O B I E C T I O N.

**T**He true Church of God is but one: this being not denied by the Protestants, needeth no prooffe. The question is, which of all these Churches, which doe challenge vnto themselves the name of the Christian, is that one true Church; which doubt will easily be cleared by the notes and markes following.

The true Church of Christ is Catholike or vniuersall as well in respect of place, as of time: that is, the true Church of Christ hath ever continued since his glorious ascension into heauen till this day. and shall doe till the end of the world: which is, to bee Catholike or vniuersall in respect of time: and it hath or shall bee spread through all kingdomes and countreys, that are vnder heauen, which is to bee vniuersall or Catholike in respect of place.

### A N S V V E R E.

**F**rom the infallibilitie of the Church, you come to tell vs the signes and markes, whereby she is to bee discerned and knowen, which is very necessary; because waspes make combs as well as Bees, and Heretiques Churches

*Tertull. lib. 4. cont. Marcion.*

*Stapleton in  
lib. 4.*

*Caluinista duas  
Ecclesias sin-  
gunt, Bell. de  
Ecclef. militi,  
lib. 3. cap. 9.*

*Lib. 5. contra  
Donat. cap. 27.*

as well as true Christians. But then wee require essentiall, not accidentall, proper, not common, permanent, not transient nores thereof; such as *Stapleton* saith, may constitute the definition of the Church; and being found, the Church is found, and being lost, the Church is lost. That shee is one, is accorded on euery side, as you confesse, and we denie not: and so you free vs from the malicious slanders of your fellowes, who charge vs to teach a twofold Church, the one visible, the other inuisible; whereas wee consider this one Church after two wayes; either according to her interne forme, which are inward gifts, and secret graces of God bestowed vpon her; in which respect she is altogether inuisible, and consisteth onely of the elect and called according to purpose, as *S. Augustine* saith; or according to her outward forme, as shee teacheth and professeth Catholike trueth, being scattered into particular Congregations: So shee is visible and knowen of men, receiuing into her outward communion both good and bad. And that you may know what the Protestants teach concerning the Catholique Church, peruse this Scheme following, collected out of *Augustine*, as appeareth in diuers of his Treatises.

The Catho-  
like Church  
is the whole  
company of  
the elect and  
effectually  
called to a  
blessed com-  
munion with  
God, and is  
either,

Triumphant in heauen.

Militant on  
earth conside-  
red either ac-  
cording to her

interne forme, Inuisible consisting only of the elect

outward forme, Visible

More, In time of her  
peace.

Lesse, In time of perfe-  
ction,

*Aug. in Psal.  
90. par. 2.*

That it is the whole company of the elect, and effectually called from the beginning of the world to the end, *S. Augustine* saith, Our Lord Iesus Christ is as one perfect man both head and body: the head in that man wee acknowledge him that was borne of the Virgin, suffered, &c.  
the

the body of this Head is the Church, not that which is in this place, but hœere and there diffused ouer the world, not that which is at this time, but from *Abell* vnto those that shall bee borne vnto the end. The whole people of the Saints belonging to one Citie, which Citie is the body of Christ, whereunto he is the Head.

This is the Church which wee belecue in our Creede, *Exhird. c. 56.* and is diuided into triumphant in heauen, and militant on earth. The Church here wholly is to be vnderstood, not onely in respect of that part, which beeing in pilgrimage here vpon the earth, from the rising of the Sunne, vnto the setting thereof, laudeth the name of God, but also that which hath euer beene knitte to God in heauen since shee was made, and hath not tried any euill of her fall, both which shall be one in the fellowship of eternitie, and now are one in the bond of charity.

The militant Church is inuisible in respect of her inward forme, which are Gods graces, that properly make a man a member of the Church; for euill men are not members of the Church.

In the Canticles the Church is thus described, My sister, my spouse, is as a fenced garden, a sealed fountaine, a well of liuing water, a paradise with fruit of apples. I dare not vnderstand this but in the Saints, and righteous men, not in couetous, in deceiuers, vsurers, &c. All the beauty of the kings daughter is within, in whom is that certaine number of the Saints predestinate, before the constitution of the world: therefore that number of the iust who are called according to Gods purpose, of whom it is said, The Lord knoweth who are his, is that fenced garden, &c. and a little after, that fenced garden, that sealed fountaine, &c. consisteth of all those, who, as I may say, inwardly and hiddenly are within; whose gifts granted vnto them from aboue, partly are proper to them alone, as in this life insatigable charity, and in the future life eternall; partly are common to them with euill and peruerse men, as all o-

*Aug. lib. 5. contra Donatist. cap. 27.*

ther things are, in which are reckoned the holy mysteries,  
*In Psal. 37.* Christ sometime speaketh in the person of the Head only, which is the Sauour borne of the Virgin *Mary*: Sometimes in the person of his Body, which is the holy Church diffused ouer all the world in which Body wee are, if our faith be sincere in him, our hope sure, our loue feruent.

*Contra Crescon. lib. 2. cap. 21.* Those that are condemned from Christ, are not now in the Body of Christ, which is his Church, for Christ cannot haue damned members.

*In Psal. 10. & Epist. 119. c. 6.* In respect of her outward forme, the Church is visible, sometimes more, sometimes lesse, beeing compared to the Moone, that hath her increase, fulnesse, and waine.

*Epist. 48 ad Vincent.* The Church is sometimes quiet, and free in tranquillity of time, and sometimes couered and troubled with the waves of tribulation, and temptation.

*De notis cap. 2.* Now of the Church considered in her outward forme, you deliuer vnto vs certaine markes, which Heretikes and Pagans may claime as well as shee; and therefore are no true and essentiall, but common and counterfeit signes thereof: For as *Bellarmino* obserueth, notes of the Church must bee proper to the Church, and such as are not found in any society or company of men besides. Secondly, they must bee better knowne then the Church. Thirdly, they must bee vnseparable; So saith *Valentia*, *In notis requiritur, vt Ecclesia vera conueniant atque etiam, vt illi soli*: But neither vniuersalitie, visibilitie, or succession are so, therefore they are not notes of the Church. Now let vs see how you prooue them to be notes. First, for vniuersalitie, you prooue the Church to bee vniuersall in respect of time and place, for that euer since Christs ascension it hath continued, hath or shall be spread ouer all the world: The which, as it is true in it selfe and needed no proofe, except you could haue named any of vs, that had denyed it; So according to your owne explication, it sheweth, that vniuersallity so taken, cannot bee such a marke as *Bellarmino* setteth downe, and wee require. For that which began after

*Tom. 3. in 22. c. disp. 1. q. 1. de obiect. fidei punct. 7.*

ter Christs ascension, and is not now, but hath or shall be hereafter, cannot bee a proper and inseparable marke of the Church, because it was not euer with the Church, but vniuersallity began after Christs ascension, and is not now, but hath or shall be in the Church, as you affirme. Againe from your explication it followes, that vniuersallity is not a note of the present Church, or beleeuers now liuing in the world, which is the thing that wee require, for that they are limited in respect of time, beeing onely faithfull now liuing, and may bee limited in respect of place; for it is not necessary that the Church bee in all places at one time, but it sufficeth that it be so successiuelly, as *Bellarmino* teacheth. Thirdly, it followeth, that vniuersallity cannot be a note of any particular Church, as of Rome, Constantinople, or of other Kingdomes, and Prouinces: for that they extend not to all places, nor comprehend all times, and yet this is the end wherefore wee seeke out the true markes of the Church, that we may know vnto what particular Church wee ought to gather our selues and resort vnto. But, I pray you, was not the Church Catholique in respect of time before the ascension? Christ was euer Head of the Church; therefore before the ascension he had a Church whereof he was Head. The Apostles were before of some Church; so were the Prophets, so were all the faithfull, from *Abel* the first iust, which is the Catholique Church, as Saint *Augustine* teacheth. Therefore it extreamlie sauoureth of the Athe, to take the beginning of the Church from Christs ascension. Besides your friends labor to continuat your Church with the Apostolicall, yea with that which hath bene from *Adam*, which sheweth, that for time the Church hath bene Catholique from the beginning of the world: For the Church of the Patriarches and of the Apostles, are not two Churches, but one, considered in two seuerall states. *Iam constat nostram Ecclesiam durasse ab initio mundi huc usque*, saith *Bellarmino*, &c. do notis lib. 4. cap. 6.

Lib. 4. cap. 7.

In Psalmo.

## O B I E C T I O N.

Prooffe in re-  
spect of time.

Pfal. 2. vers. 8.

Aug. in hunc  
Pfal.

1 **A** Ske of mee, and I will give the Gentiles for thine inheritance, and thy possession, the ends of the earth. By this promise of God to Christ, Saint Austine convinceth the Donatists, and in them the Protestants, that they have not the true Church, because theirs is not universall in such sort as here is promised.

Pfal. 27. 8:

2 He shall rule from sea to sea, and from the river to the ends of the round world. These Prophecies are clearly understood of the inheritance and Kingdome that is in the Church of Christ as he is man: according to which Prophecies our Saviour saith, All power is given mee in heaven and in earth. Going therefore teach yee all nations: Baptizing them in the name of the Father, and of the Sonne and of the holy Ghost.

Matt. 18. 18. 19

Act. 8.

3 Yee shall receive the vertue of the holy Ghost comming upon you, and you shall be witnesses unto me in Jerusalem and in all Iurie and Samaria, and even to the utmost of the earth. See Saint Austine, learned Reader, if thou please.

Contra Petil.  
lib. 2. cap. 38.

## A N S W E R E.

**F**OR the first and second place alledged by you out of Psal. 2. 8. and Psal. 27. 8. I answer that amplitude is here promised and afterward performed to the Church, but yet is no badge of distinction, no more then mortality is to sever men from other living creatures, which yet is incident to all mankind: for it cannot bee shewed, that the Church either at any one time, or in her succession hath beene so large, but that the sinagogue of Satan, both at that present, and in the succession of it hath beene larger. Be it then in many places; yet it followeth not, either that the malignant Church is not so, or that it is alway in many men; for it may be in many places, and yet but in a few persons.

By this argument Saint Austine confutes the Donatists, and in them the Protestants; say you; because their Church

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is not vniuerfall as here is promised. The Collection is as true as that Saint *Austin* maketh any against the Donatists in that Psalme: for in his exposition of the second Psalme which is in the 8 Tome of Saint *Austine*, there is not any mention of *Donatists*, or any other heretikes, who he goeth about to refute. But the Donatists were in a double error. First, that the Church was only in Affrike, when manifestly it was in other places of the world. Secondly, that onely good men were in the Church, and so pure as after the last separation, both which the Protestants disclaime. Howbeit wee can easily shew vnto you the vniuersality of the Protestants Church, if you will truly conceiue wherein the Catholicisme of the Church consisteth, which is in three points. First, for that it excludeth no time, no place, no kinde or condition of men. Secondly, for that it is or shall be notified to all the world, not that all men should acknowledge it, but that some in all Prouinces should resort vnto it. Thirdly, it is not required, that this be at one time, but it sufficeth if it be successiue, so that if onely one Prouince retain the true faith, yet properly and truly it should bee called the Catholike Church, if so bee it may be clearly shewed, that it is one with that which at once or diuers times hath bene in the whole world. Thus *Bellarmino* layeth downe the vniuersality of the Church, whereby it appeareth, that it consisteth not in multitude of professors at any one time, but in the succession of true beleeuers, that doe retain the first faith; so that, what Church soeuer, though in one onely Prouince, can continue it selfe with the Apostolicall in vnitie of the same faith, that is a true Catholike Apostolique Church. This we offer to doe in euery part and parcell of our doctrine; therefore what vniuersality the Apostolicall Church had, the same we claime at this day, which you Papists cannot, because you haue forsaken the first faith, and cannot shew the consanguinitie of your doctrine with the Apostolike Church, who haue altered and changed the

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rule

*Tom. 7. in Col-  
lat. 3. diui.*

*Contra Epist.  
Parmen. lib. 3.  
cap. 2.*

*De notis lib. 4.  
cap. 7.  
Ecclesia dicitur  
Catholica 1.  
ab vniuersitate  
Doctrinae  
quam profite-  
tur. 2. ab vniuer-  
sitate loci. 3. ab  
vniuersitate  
temporis 4. ab  
vniuersitate  
hominum, cu-  
iuscunque eta-  
tis, sexus &  
conditionis. Va-  
lent. in 22a.  
disput. 1. q. 1.  
de obiect. fidei.  
punct. 7.*

rule of faith. Besides, there is not anie nation of the Christian world, wherein there are not some that concur with vs in our faith, and hate and detest some part of yours. And if we looke into succession of ages, wee shall easily prooue, that the faith now defended got footing and spread it selfe ouer all the world. That which you adde out of *Matth.* 28. 18. and 19. verses, and *Acts* 1. 8. is an enimie in your bosome, and clearly maintaines our doctrine, that the preaching of the Gospell, which is the Apostles testimonie, is a note of the Church, because it is it which maketh the Church to bee ample and large; so that if largenesse of the Church be by the Gospell, the Gospell is rather a note of the Church, then her largenesse and extent. Besides, these places inferre, that vniuersalitie of verity and which the Apostles taught is a note of the Church, not vniuersalitie simplie, for then Paganisme, and Turcisme would more preuaile in the claime of the Church then Christianitie could, which more is straitned now in respect of place, then either of the former are. Saint *Austine* in the Chapter alledged by you telleth *Petilian*, wherefore the Church is called Catholique, because it is spread ouer all the earth; but if you read the next Chapter, hee would haue shewed you, that this could not be a note of distinction, for that tares are spread ouer the world as well as wheate, and shall not be separate till the haruest; therefore I may well taxe you for not marking the tares, as he doth *Petilian* for not seeing the wheate. *Triticum attendis, Zizania non attendis, cum per totum utraq; iussa sunt crescere.*

Prooffe in respect of time.

### O B I E C T I O N.

*Dan.* 2. v. 44.

**I**N the daies of those Kingdomes, the God of heauen will raise up a Kingdome; that shall not bee dissipated for ever; and this Kingdome shall not be deliuered to an other people.

*Luke* 1 v. 33.

**2** And he shall raigne in the house of Iacob for ever; of his Kingdome there shall be none end.

3 *Be-*

3 Behold I am with you all daies, euen to the consummation of the world. Math. 18.20

4 Vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it. A faithfull saying saith Saint Athanasius, and not a waivering promise, and the Church is an innuincible thing, although hell it selfe should be moved. Math. 16.  
Orat. quod  
Ch. ist. p. 700.

The vniuersalitie of the Church; All Christians professe to beleue in the Creed of the Apostles, and of the first Councell of Constantinople; saying, I beleue the holy Catholike Church.

## ANSVVERE.

YOU proue the Church to be perpetuall, and to be Catholike in respect of time, as if wee denied it, or you need to strengthen it. when as we freely graunt it vnto you; but you should haue proued this her duration to bee a marke of distinction from other societies, which is the point in question betweene vs. From this you flye as from a serpent, and passe it ouer with a dry foot: For that was to hard a taske, sith chaffe shall be with the wheat, vntill the day of fanning, and tares with corne vntill the haruest, and goates with sheepe vntill the generall separation, and Antichrist sit in the temple till Christ destroy him with his glorious appearance: you roaue then besides the marke, when you proue the Church to be perpetuall, which wee graunt; and neglect to proue her perpetuities, a marke to know her by; which is the thing that we deny. And so I conclude this point with *Austins* wordes vnto *Petilian*; *Hac verba iactare, & nihil probare, quid aliud est nisi delirare.* Lib. contra. litor.  
Petil. c. 39.

\* Vniuersalitie is not a proper marke to find out the Church by, nor to distinguish it from other societies.

\* Reuel. 13. 7. & 8. verses, And it was giuen to him to make warre with the Saints, and to ouercome them, and power was giuen ouer all kindreds, and tongues, and nations, and all that dwell vpon the earth shall worship him, whose names are not written in the booke of life of the

*\* Amabesi.*  
\* That which the Gentiles and seruants of Antichrist may claime vnto themselves cannot be a marke to finde out the true Church; but vniuersality is so.

Lambe, slaine from the foundation of the world.

Acts 19. 27. So that not onely this our craft is in daunger to be set at naught, but also that the temple of the great goddesse *Diana* should bee dispiſed, and her magnificence should be destroyed, whom all Asia and the whole world worshippeth.

Eſay 24. 13. It shall bee in the midst of the earth, and midst of the people; as when one shaketh from the Oliue tree a few Oliues that remaine, or gleaneth grapes when the vintage is done.

Luk. 11. 8. When the Sonne of man commeth, shall he finde faith on the earth?

Matth. 24. 11. 12. And many false Prophets shall rise, and shall deceiue many, and because iniquitie shall abound, the loue of many shall waxe cold.

Matth. 13. 30. Let both grow together vntill the haruest; and in time of haruest, I will say to the reapers, gather yee together first the tares and binde them in bundels to burne them, but gather the wheat into my barne.

1. Cor. 1. 23, 26. But we preach Christ crucified, vnto the Iewes a stumbling block, vnto the Greekes foolishnes. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

*Iustin, quasi. 1.  
ad orthodox.*

Why orthodoxe and right beleeuers, are not only equall to Iewes and Heretickes in number, but much fewer; *Iustin* answereth, Christ spake sometime of the paucitie of right beleeuers; *Many are called, fewe chosen.* Sometime strait is the gate, and narrow the way that leadeth to life, and few there be that finde it.

*Origen Hom.  
14. in Jer.*

So great incredulitie shall be in mankinde, that our Sauiour who knew all things to come, hath said; Thinkest thou that when the Sonne of man commeth, he shall finde faith on the earth?

*Nazianz. in  
orat. contra  
Arian.*

Where are they that define the Church by multitude, and despise the little flocke?

From

From hence it commeth that all things are peruerterd, all confused, that as in the theaters we seeke multitude, and not approued multitude. For I demaund, what can the vulgar profit? wilt thou learne that the Saints are a multitude, and not many? bring forth to warre tenne hundred thousand, and one holy man, and see which shall performe most.

*Chrysost. Hom. 26. ad popul. Antiochen.*

Multitude of companions will not proue thee a Catholike, but an Hereticke.

*Ier. Tom. 3. aduers. Pelag. 4. 3. sub nomina Antici ad Crit. Pelag.*

Attend not those companies that goe the broad way, they are many, and who can number them, and few goe in the narrow way; bring forth thy weights and weigh them, see what a deale of chaffe for a little corne.

*Aug. in Psal. 39.*

The Church sometime was onely in *Abel*, and hee was slaine by his wicked brother *Cain*; Sometime it was solely in *Enoch*, he was translated from the vngodly; sometimes it was in the sole house of *Noah*, who suffered those that perished in the floud, and onely in the Arke did swimme in the waues, and escaped to dry land; it was in sole *Abraham*, and we know what he suffered of the wicked; sometime it remained in sole *Lot*, that was his brothers sonne, and in his house in Sodome, who patiently bore the iniquities and frowardnesse of Sodomites, till God deliuered him from among them.

*In Psal. 1: 8.*

There bee two Cities, one borne before the other; the one began from *Cain*, the other from *Abel*: These two bodies liuing vnder two Kings, pertaining to all Cities, are aduerse one to the other, vntill the separation bee from the commixtion, and some placed at the right hand, and some at the left.

*In Psal. 61.*

Except there come an Apostasie first, some expound it of the departure from the Romane Empire, others from the Romane Church; from which long since Greece is departed. But vnder correction of better iudgement, it seemeth to me, that it should be interpreted better of a departure from the Catholike faith: Yet not so, as if all should

*Izra in 2. Thes. 3.*

make a defection from it, as some expound, because it shall continue in some, vntill the end of the world; but because the greater part shall depart from it.

## O B I E C T I O N.

Visibilitie.

**T**He true Church of God is visible and apparent, both to the faithfull beleeuers that are in it, and to heretiques, and those that are out of it.

## A N S V V E R E.

**T**He next note to finde out the Church, in your conceit, is Visibilitie; which is a rare inuention: as if Arianisme among Christians, and Paganisme among Gentiles, had not bene as visible, and much more then the Church. But here againe as an vnskilfull musician, you harpe vpon the wrong string: for if it were granted, that the Church is visible both to friends and enemies, yet as *Iosaphat* could not be distinguished from *Ahab* by his apparell, that was like in both: no more can the Church from other Societies, by visibilitie, which is common to them all. This short answer ruineth that which followeth in your discourse, about the visibilitie of the Church; so that I might well be silent in adding any more, for that your allegation toucheth not the matter that now is questioned betwix vs. Howbeit, because there is a controuersie yet depending, whether the Church be euer in that degree of visibilitie, as you Papists teach, & which by the heeles you haue drawn in here: Therefore I am content to follow you, and hauing layd downe the true state of the question, to try how strongly you fortifie your part. When the Papists teach, that the Church is euer visible, by the name of the Church, they vnderstand not a few, but a multitude assembled together, in which there be Prelates and people, and that in one place, and perpetuall succession of Bishops; which shall bee as well knowne to our friends and enemies, as any other Societie: For the Church, saith *Bellarmine*, is a-  
com

*Bell de Pontif.*  
*lib. 4. cap. 4. &*  
*de notis lib. 3.*  
*cap. 13.*

*Bell de Eccles.*  
*lib. 3. cap. 2.*



company of men, as visible and palpable as the citizens of Rome, or the kingdome of France, or the Commonwealth of the Venerians: This glorious visibilitie weedenie, because of troubles and persecutions, that by malice of Tyrants and fraud of Heretiques, are raised against her; insomuch that she is driuen into holes and corners to safeguard herselfe. And often falsehood preuaileth, and ouerfloweth the world, that none can discern the true Church, but those that haue their eyes enlightened by Gods Spirit for that purpose. For where as there is a twofold splendour of the Church: The one inward, consisting in those hidden ornaments of Faith, Hope, and Loue; which, both secret hypocrites that are within, and open heretiques that are without, are destitute of: The other outward, shewing it selfe in the peace and tranquillitie, in the multitude and frequencie of professours, and other externe habilites. The first is essentiall vnto her, and inseparable from her, the other is variable, and may vanish away; so she may bee clouded with troubles, and obscured with dangers, when as the false Church shall shine and bee glorious in the world that wanteth all grace, and those hidden ornaments, that properly doe beautifie, and euer adorne the true Church of God. So that the question is not, whether the true Church bee euer visible; but of the degree of visibilitie, whether it be conspicuously visible, as other kingdomes and Common-wealths, both to friends and enemies, that both of them may point with the finger, and say, Heere in this place is the Church of God: wherein the affirmatiue is yours, which you make semblance to proue by the arguments following.

O B I E C T I O N.

**A** *Citie cannot be hid, situated vpon a mountaine.  
Hee puts his Tabernacle in the Sunne.*

*Saint Austin prooueth our position by these Texts, saying,  
The true Church is hid to no man; whence is that which hee*

*Math. 5. 15.  
psal. 13.*

*Contra lit. Pet. 1.  
lib. 2. cap. 32.*

(our

(our Saviour) saith in the Gospel, A citie set vpon a mountaine cannot be hid: and therefore it is said in the Psalm, He hath put his Tabernacle in the Sunne; that is, in manifest.

## ANSVVER.

De viit. cap. 16.

Saint *Austine*, say you, prooueth your position out of Matth. 5. 15. psal. 18. whereunto before I particularly answer, let me put you in mind of that rule, wherewith Saint *Austine* vrgeth the Donatists, that they should shew their Church in the Canonically authoritie of holy Scripture; wherein they should not recite those things that are ambiguously, obscurely, or figuratiuely spoken; which euery man will interpret as hee list, according to his owne sense; because they cannot rightly be vnderstood and interpreted, except we firmly beleue those things that are most plainly deliuered. Now these places vrged by you, are obscurely and figuratiuely vttered, as any man may see. Except therefore you bring some euident Scripture, whereby the Church may be prooued to be so visible, both to friends and enemies as you teach, Saint *Austine* will stand you in little stead. More particularly to the place of Mat. 5. That a citie set vpon a mountaine cannot be hidde, I answer, that these words of our Saviour are not vnderstood of any Church, wherein there are teachers and hearers, but of the Apostles, whom he exhorteth to hold out the torch of a godly conuersation, because they were to goe into all the world, and the eyes of all men would be cast vpon them: thus *Chrysostome* interpreteth this place; hee enformeth them to bee vigilant and carefull of their liues as they that should not be hidden in an angle, but exposed to the view of all men: See therefore, saith Christ, that ye liue without blame. But let it be granted, that this is to be vnderstood of the Church; and that shee is a city set on an hill: Yet as the Aramites could not discern the city of Samaria, whereunto the Prophet ledde them, till their eyes were opened, no more can any discern the true Church,

Church, till his minde be enlightened, and his iudgement rectified, to distinguish betweene the people of God, and the Conuenticles of vngodly men. And so Saint *Augustine* tells the Donatists, that they could not see the Church set on a mountaine, because they walked in darkenesse, and because darkenesse had blinded their eyes. If the Church could not bee seene of the Donatists when shee was most glorious at those times; how much lesse can her enemies discern her in the daies of her trouble when shee is blacke with persecution, as the spouse speakes of her selfe, Cant. 1.4.

*Tract. in Epist.  
Iohan. Montem  
non vident: ne  
mireris oculos  
non habent.*

The second argument, taken out of Psal. 18. or rather the 19. you should haue buried with silence, not published with confidence, to bewray Saint *Augustines* ignorance, and your owne, for it is grounded on the false translation, that St. *Augustine* vsed; who as he had little knowledge in the Greeke, as himselfe confesseth, so had he as little of the Hebrew, which if hee had consulted, had easily shewed him the naturall sence of this place: for it is not to be read, as Saint *Augustine* and your selfe here vter it, Hee hath put his tabernacle in the sunne: but, In them hath hee set a tabernacle for the sunne; that is, hee hath placed in the heauens a seat for the sunne, that there it may bee seene as in a high and glorious theater: thus both *Ierome* and *Theodore* among the ancients; thus *Arian* *Montanus* and *Pagane* among the later writers interpret it. But because Saint *Augustines* iudgement was, that the Church was as glorious and as easie to bee seene as the sunne; therefore setting aside the ground whereon hee builded his argument, that was not sufficient to inferre such a consequence, I answer, that this is the fault of you Papists to irake that perpetuall, which is to bee vnderstood of some speciall time, as vsually you make that common to many that is spoken properly to some few; that infallibility and authority, which was proper to the Apostles, that you stretch to the present Church; that which was spoken vnto *Peter*,

*Isa. 2. contra  
Peti. cap. 28.*

לשמש  
שם  
אהל  
בהם

*In hunc locum.*

P

that

Epist. 80.

that and more you apply to your Popes. So that which the Church should sometimes inioy, you would haue her possesse for euer; for Saint *Augustine* had to deale with Donatists, who said that the Church was concluded only in one angle, and that in Affricke among themselues, when as there were innumerable Churches ouer all the world, that were set in the sunne, that is manifestly to bee seene, if the Donatists had eyes to discerne them. But was this his iudgement that euer it should bee so? Heare what himselfe writeth vnto *Hesichius*, When the Sunne shall be darkened, and the Moone not giue her light, and the Starres fall from heauen, then the Church shall not appeare, by reason vngodly persecutours shall rage out of measure; this then did Saint *Austine* apply to the Church of that present time wherein hee liued, and not to that, that should succed vnto the end, except wee make him to contradict himselfe.

## O B I E C T I O N.

Esa. 41.

*I*N the latter dayes the mountaine of the house of our Lord shall be prepared in the top of mountaines, and it shall bee eleuanted aboue the little hills, and all nations shall flow vnto it.

## A N S V V E R E.

*T*HAT which you vrge out of *Esay* the 2. necessarily inferreth the splendor and maiesty of the Church, vnder the *Messias*, when the Gospel should be preached in all the world, and some of all nations gathered vnto it; but that this glory should be perpetuall and neuer dusked with any crosse, neither doth the Prophet teach, nor can you prooue: For the Spirit of God that resembleth her vnto a mountaine, compareth her to a woman flying into the wilderness *Reuel. 12. 14.* Some Rabbins interpreting these words of the Prophet, are conceited, that vnder the *Messias*, *Sinah*, *Tabor*, and *Carmell*, shall be gathered together, and mount *Sion* set on their top, that it may be conspicuous

conspicuous to all the world, not much vnlike your imaginations, that the state of the Church shall bee euer so glorious, not to them which are nere onely, but farre off, not to friends but enemies also, that they may say; This is the house of God, this is the gate of heauen: but you should remember that hee that resembleth her vnto a mountaine, compareth her also vnto the Moone, which hath her waines, increasing, and decreasing, and sometimes eclipses, that shee cannot be discerned, as Saint *Augustine* sheweth.

*Epist. 80. to Hesichius.*

O B I E C T I O N.

**M**EN doe not light a candle, and put it vnder a bushell, but vpon a candlesticke. To these texts doth St Austin allude, when he saith, What else am I to say, then that they are blinde, that doe not see so great a mountaine, that shut their eyes against the lampe set vpon the candlesticke.

*Matth. 5. 16.*

*Tract. 2. in Epist. Iohan.*

A N S V V E R E.

**T**He Baalites lanced themselues with their kniues, and you your cause with your owne allegations: for can their bee any thing more plaine against you, then that which you vrge, Mat. 5. 16. where the light not put vnder a bushell, enlighteneth them that are in the house, but not those that are abroad? so if the Church were meant by these words, which notwithstanding is vntrue, as being properly spoken to the Apostles, yet should shee heereby bee knowne to her friends, but not so vnto her enemies. And Saint *Augustines* exposition is so cleere, to this purpose, that your eyes were dazeled who discerned it not; for if the blind doe not see the mountaine, and some shut their eyes against the lampe; then the enemies of the Church, that are those blinde, and persecutors, and haters, that shut their eyes against her, could not discern her to be the Church.

## OBJECTION.

Math. 19. 17. **I** *F thy brother offend against thee, tell the Church; therefore must it of necessity bee apparent and visible.*

## ANSVVERE.

**T**ell the Church, inferreth not that ever there shall be a congregation knowen both to friends and foes, wherein there shalbe Pastors & flockes, Prelates, and people, which you would wring out of these words, but that when and where there were such, then this order should be obserued. And here your reader may see how you trifle in a vaine Homonomie of the word Church: For whereas in your position it is taken for the body of teachers and hearers, and so your selfe declare in your next obiection, In this Scripture it is onely meant of the Gouvernours and Pastours; so that if the words bee stretched to the farthest extent, they inferre onely, that the Pastors must bee told, which is most true, when they enioy the freedome, and liberty they ought. But if by the malice of Satan and hostility of the world, both themselves be smitten, and their flockes scattered, as often it hath fallen out, vnder the gouernment both of Pagan Kings and hereticall Princes, then this precept hath no place, because the meanes are taken away. Besides if you marketo whom this precept is giuen, not to the enemies and foes of the Church, but to her sonnes and obseruers, this will not inferre, that which you conceit, that shee is apparant, both to them that are within, and to those that are without, but onely that shee is knowen, and visible vnto her children, for they alone are to tell the Church; which may bee obserued in her persecutions, when shee is deprivied of glorious visibility, that you imagine: For as the faithfull in the Primitive Church, congregated themselves in priuate places, where they obserued order, for the repressing of sinne, reformation of abuses, beeing knowen one vnto another,  
but



but vnknown vnto their persecutour s; so may the Saints vnder the rage of Antichrist obserue the same order among themselves, without the knowledge of their enemies, or glorious appearance vnto their foes.

O B I E C T I O N.

**T**HE Church consisteth of pastours and sheepe, superiors or rulers, and subiects. And bee gauesome Apostles, and some Prophets, and other some Euangelists, and other some Pastors and Doctors. Are all Apostles? are all Prophets? are all Doctors? but superiors and subiects must bee knownen, to one and another, as also Pastors and their Sheepe. Therefore must the Church of necessity be visible and apparent. Eph 4.11. 1. Cor. 12. 18.

A N S V V E R E.

**T**HAT in the Church there be euer Pastors and flockes, Teachers and Hearers, knownen one vnto another, and distinguished one from another, wee willingly grant, as Saint Paul informeth vs. Eph. 4. 11. and 1. Cor. 12. 18. but all the Coach-horse in Rome will not draw in your conclusion, Therefore knownen vnto their enemies; for that is the thing you should inferre. But as in the Apostles time, both Teachers and Hearers were knownen vnto themselves, vnknownen vnto the Priests and Pharisees, who were their persecutors, and sought their overthrow: so euer haue there beene faithfull Pastours, and People in the Church of God, though hidden from tyrants and false hearted Priests that intended their ruine and vtter subuersion. There was a Church in the house of Nero, which the Emperour knew not, his Courtiers saw not, and yet were both seene and knownen among themselves; so in those places, and in these daies wherein Satan rageth most against true Beleeuers, there be some hidden in the world, apparāt vnto themselves, that haue not bowed the knee to Baal. And thus the Protestant Church was euer visible, neuer destitute of guides to informe her children, nor want-

ting subjects to be led by them, though persecuted by Antichrist and his abettors, who would neuer take the paine to persecute shadowes.

*Antithesis.*

*Visibility is no marke to finde out the Church, for the false Church is often more visible then the true.*

That which is more to be found in the false Church then in the true, can be no marke to finde out the true Church by. But visibility is more to be found.

*Esay 1. 21. 22. 23.* How is the faithfull City become an harlot? it was full of Iudgement, righteousness lodged in it; but now murderers: Thy siluer is become dross, & thy wine mixt with water: Thy Princes are rebellious & companions of theeues, euery one loueth gifts, and followeth after rewards; they iudge not the fatherlesse neither doth the cause of the widdow come vnto them.

*Ieremy 2. 6. 27.* As the thiefe is ashamed when hee is found, so is the house of Israel ashamed; they, their Kings, their Princes, their Priests and their Prophets, saying to a stocke, thou art my father, and to a stone, thou hast brought me forth: For they haue turned their backe vnto me and not their face.

*Ieremy 5. 1.* Runne ye too and fro through the streetes of Ierusalem, and see now and know, and seeke in the broad places thereof, if yee can finde a man, if there be any that executeth iudgement, that seeketh the truth, and I will pardon it.

*Ieremy 18. 18.* Then said they, come let vs deuise deuises against *Ieremy*, for the Law shall not perish from the Priest, nor Councell, from the Wise, nor the Word from the Prophet; come and let vs smite him, with the tongue, and let vs not giue heed to any of his words.

*Zepha. 3. 12.* I will leaue in the midst of thee an afflicted and poore people, and they shall trust in the name of the Lord.

*Act. 4. 24, 25, 26, 27.* And when they heard that, they lift vp their voices with one accord to God, and said, Lord thou art God which made heauen and earth, and the sea, and all that in them is, who by the mouth of thy seruant

*David*

Enemies of Christ are more and more visible then his followers, ergo visibility no note of the Church.

David haſt ſaid, Why did the heathen rage, and the people imagine vaine things, the Kings of the earth ſtood vp, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

*Reuel. 13. 3. 4. 5 6, 7. 8.* And I ſaw one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beaſt, and they worſhipped the Dragon which gaue power vnto the beaſt, and they worſhipped the beaſt, ſaying, Who is like to the beaſt? Who is able to make warre with him? And there was giuen to him a mouth ſpeaking great things and blaſphemies, and power was giuen vnto him to continue forty and two monethes: And he opened his mouth in blaſphemy againſt God to blaſpheme his Name, and his Tabernacle, and them that dwell in heauen; and it was giuen vnto him to make warre with the Saints, and to ouer-come them: And power was giuen ouer all kindreds, and tongues, and nations: and all that dwell on the earth ſhall worſhip him whoſe names are not written in the booke of the Lambe.

I exhort you, beware of Auxentius, the loue of walles hath ill poſſeſſed you; you ill reuerence the Church of God in buildings and houſes, vnder them you ill maske the name of peace: hills and lakes, priſons and vorages are more ſafe then theſe.

*Hilary contra Auxent. in fine.*

The whole world groned and wondered at it ſelfe, that it was become Arriane.

*Ierom. Dial. g. contra Luciferian. Baſil de ſpſane. cap. 30.*

The Churches themſelues together with men by the fraud of Heretiques, as daſhed in pieces on the rockes of the ſea, are ouerthrowne; and a little after a darke night ſorrowfull and heauie hath poſſeſſed the Churches, the lights of the world, whom God ordained to lighten the ſoules of men, being taken away.

At the firſt bluſh, it ſeemeth blaſphemie to ſay that the Church ſhould be vnacceſſible and deſert, and that beaſts ſhould dwell in it who ſhould inſult ouer it, and ſay, this is the City that was giuen to euill, which dwelt in hope, and ſaid

*Ierom. in 2 Zephani.*

said in her heart, I am, and there is no other beside mee, how thee turned into a wilderness for a pasture of wilde beasts. But he that considereth that of the Apottle, In the last daies there shall be perillous times, and men shall bee louers of themselues, auaritious, arrogant, proud, &c. And likewise that which is written in the Gospell, That iniquitie multiplying, the loue of many shall waxe colde; in so much that then it shall bee fulfilled, The Sonne of man when he commeth, shall hee finde faith vpon the earth? wil not manuel at the extreame deuastation of the Church: For when Antichrist raigneth, it shall bee brought into a wilderness, and be given vnto beasts, and suffer whatsoeuer now the Prophet describeth.

*Antichrists.*

*The true Church is not euer gloriously visible, that is, apparant both to the faithfull within it, and to Heretickes, and those that are out of it.*

1. King. 19. 10. And he said I haue beene very iealous, for the Lord God of hoasts; for the children of Israel haue forsaken the couenant, throwne downe their altars, and slaine thy Prophets with the sword; and I, euen I am left, and they seeke my life to take it away.

2. Chron. 15. 3. Now for a long season Israel hath bin without the true God, and without a teaching Priest, and without law.

2. Chron. 28. 24. And *Abaz* gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut vp the doores of the house of the Lord, and hee made him altars in euery corner of Ierusalem.

2. Kings 16. 10. 11. And King *Abaz* went to Damascus, to meet *Tiglath Pileser*, King of Assyria, and saw an altar that was at Damascus; and King *Abaz* sent to *Uriah* the Priest the fashion of the altar, and the paterne of it, according to the workmanship thereof.

And *Uriah* the Priest built an altar; according to all that

that King *Abaz* had sent from *Damascus*, so *Vriah* the Priest made it against King *Abaz* came from *Damascus*.

Luk. 18. 8. Neuerthelesse the Sonne of man when hee commeth, shall he finde faith on the earth?

2. Thetl. 2. 3. Let no man deceiue you by any meanes, for the day shal not come, except there come a falling away first, and that man of sinne be reuealed; the sonne of perdition.

Reuel. 12. 6. And the woman fled into the wilderneisse, where shee hath a place prepared of God, that they should feed her there.

What Church now freely serueth Christ? for if it bee godly, it is exposed to dangers; and if there be in any place faithfull seruants of Christ, as in all places there be many, they, like vnto the great Prophet *Eliu*, are secret, and hide themselves in dens and caues of the earth, or wandering vp and downe remaine in the wilderneisse.

*Athan. in Epist.  
ad solit. vitam  
agentes.*

The Church is as the sunne, moone, and starres, of whom it is said; Comely as the moone, elect as the sunne: but as the sunne shall be darkened, and the moone not giue her light, and starres shall fall from heauen, and powers of heauen shall bee shaken, as two Euangelists report: so the Church shal not appeare, vngodly persecutors out of measure raging, and without all feare, by reason of worldly felicity, crying peace and securitie; then the stars shall fall from heauen, and the powers of heauen shall bee mooued, for that many that seemed to shine in grace shall yeeld vnto persecutors, and shall fall, and those that are most strong in faith, shalbe troubled.

*Aug. Epist. 80  
ad Hesichium.*

When wee say the Church is euer conspicuous, it must not so be taken, as though we thought the Church could at all times alike easily be knowne: for we know that often she is so tossed with the waues of error, persecution, and schisme, that she is very hard to bee discerned of them that are vnskillfull, and doe not wisely enough weigh the reason of times and circumstances of things, which then especially

*Valent in A-  
quin. 7. m. 3. in  
22. d. diffu. 1. q.  
1. de obiect. p. lei  
punct. 7. sect.  
16.*

did happen, when as the perfidiousness of the Arrians had almost ruled in all the world: For at that time did *Hierome* write against the Luciferians, that the ship of the Church was almost overwhelmed. And *Hilary* in his booke against *Auxentius*, did advise not to seeke the Church in houses and exterior pompe, but rather in prison and in caves.

This is the cleere doctrine of Protestants, then which, none of them saith more: For if the Church may be darkened with persecution, that none can knowe her, but those that are intelligent observers of times and things; then is shee not ever conspicuous vnto Heretickes that are out of her, except they be such wise men as *Valentius* speaks of.

## OBJECTION.

**T**HE true Church of Christ, can neuer want a lawfull personall succession of Pastors from her first institution, till the end of the world.

## ANSVVERE.

**Y**OU runne well, but out of the way; for you should proue succession to bee a marke, by which wee may finde out the Church, that is the point controuerted and denied by vs, and you fall to proue that there is a personall succession in the Church, which is the thing we willingly graunt: But you Papists are in a double error about succession; First, that you vrge succession of persons, without succession of doctrine, and so you will try the doctrine by the persons, and not the persons by the doctrine, which we utterly disclaime, as the Fathers teach vs.

Lib. 4. cap. 43

We must obey those Presbyters, saith *Irenaeus*, that haue their succession from the Apostles, who with the succession of their Bishopricks, haue receiued the certaine free grace of truth, according to the good pleasure of the Father.

Nazian. de

Laudib. Ath.

He alone is partaker of the same throne, saith *Nazian*: that doth professe the same doctrine of faith, but hee that embraceth



embraceth the contrary faith is to be reputed an aduersary in the Throne.

They are not the sonnes of the Saints, that possesse their places, but such as performe their works, saith *Hierome*. *Apud Grat. distinc. 40.*

Faith is not to be tried by mens persons, but persons by the Faith, saith *Tertullian*. *De praescript.*

Connect then the succession of Faith, with their personall succession, as the Fathers teach, and wee shall easily accord.

Secondly. you erre; for that you affixe this personall succession to one place, to the Sea of Rome. The fifth note of the Church, saith *Bellarmino*, is the succession of Bishops in the Romane Church, as if it had bene continuated there, and in no other Church of the world; whereas wee are able to shew a farre better succession, and lesse interrupted in the Church of England, then you can demonstrate in the Church of Rome: For in that Sea such Schismes haue preuailed, and so many Popes haue claimed Saint *Peters* Chaire at the same time, that none could tell who was the true successour. There haue damned Heretiques, and wicked Simoniacks possessed that Chaire, that by Lawes Diuine and humane ought to bee cast out of the Church. Children and boyes haue been thrust into that Sea; and filthy adulterers by sordid whores, who bare all the sway at Rome: At whose lusts, saith *Baronius*, the Sea was changed, Bishopricks giuen, and that which is horrible, and not to be vttered, whose louers the false Popes were thrust into the Sea of *Peter*, who were not to bee written in the Catalogue of Romane Bishops: But for the noting of such times, yet thus succession, and in this Sea solemly must be a note to find out the Church by. But let it be granted, that it is as lineall and entire as may be, *Bellarmino* hath dashed it from being any such marke: Wee bring this argument from succession, saith hee, to prooue there is no Church where it is not: from whence it is not necessarily collected, that the Church is where succession is; so that you

*De not. lib. 4. cap. 8.*

*Anno 912. num. 8.*

*Lib. 4. de nos. cap. 8.*

haue vndertaken a difficult prouince, to proue succession to be a marke of the true Church.

## O B I E C T I O N.

Ephes. 4. 11.  
12, 13.

**A**Nd he gaue some Apostles, and some Prophets, and other some Euangelists, and other some Pastours and Doctours, to the consummation of the Saints, to the worke of the Ministry, vnto the edifying of the body of Christ, vntill wee meet all in the vnitie of the Faith. Loe here Pastors giuen for the Church, till all meet in the vnitie of Faith; which is, till the end of the world.

## A N S V V E R E.

**T**He Apostle, say you, Ephes. 4. 11, 12. sheweth, that there must bee Pastours vnto the end of the world: This we denie not; but that their succession should distinguish the Church from other Societies, or that they should bee perpetuated in the Church of Rome onely, and no where else, it inferreth not. These be the points you should fortifie; but you willingly decline and passe by in silence, flying to others of more facilitie. St. Paul then saith, that Pastours shall succeed till the end of the world, to enforme the Church: but he teacheth not, that all that haue such outward succession, are the Church; for then the Greeke Church should be as true as the Romane, that hath her succession as entire as Rome it selte; which both *Camus* and *Bellarmino* denie.

*Camus lib. 4.  
cap. 7. 12.  
Bell. de notis,  
lib. 4. cap. 8.*

## O B I E C T I O N.

Mat. 28. 19, 20

**G**Oing, teach all nations, baptising them in the Name of the Father: and behold, I am with you all dayes, euen to the consummation of the world. Loe heere Christ promisseth to bee with the Pastours of the Church, whom hee sendeth all dayes till the end: therefore there shall alwayes be Pastours.

A N S V V E R E.

A N S V V E R E.

**T**He concurrence of Christ with true Pastours in the Church vnto the end of the world, which you inferre out of Matth. 28. 19. we willingly accord to: but that this shall bee onely in the Church of Rome, and not in other places where the Apostles themselues taught, or their successours planted new Churches, it concludeth not; neither yet doeth it prooue, that the false Church shall not haue such personall succession; and therefore cannot bee such a necessary marke to finde out the Church, as wee seeke after.

O B I E C T I O N.

**F**Or thy fathers, there are borne sons to thee; thou shalt make Psal. 44.  
 them Princes ouer all the earth: Aug. in hunc locum.  
 understood by Saint Augustine, of the succession of Pastours in the Church, saying; The Apostles begot thee (O Christian Church) they were sent, they preached, they are the Fathers. But could they be alwayes corporally with vs? could any of them tarie till this time? could they tary till the time yet to come? But was therefore the Church left desolate by their departure? God forbid. For thy fathers sonnes are borne to thee; what is this, For thy fathers sonnes are borne to thee? The Apostles were sent fathers: in place of the Apostles sonnes are borne to thee: Bishops are appointed: For whence were the Bishops borne that are at this day in the world? The Church her selfe calleth them fathers; shee begate them, and appointed them in the seates of the Fathers. Doe not therefore thinke thy selfe desolate (O Christian Church) because thou seest not Peter, seest not Paul; for thou seest not them by whom thou wast borne, but of thine issue fatherhood is sprung to thee: for thy fathers sonnes are borne to thee, thou shalt make them Princes ouer all the earth. This is the Catholike Church: her children are made Princes ouer all the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut off, let them come to the vnitie, kee

they brought into the Temple, the Temple of the King. Thus Saint Augustine.

## ANSVVERE.

**S**aint *Austines* interpretation of Psal. 44. hath not one syllable from whence may be concluded, that succession is a note of the Church, onely hee saith, that Byshops succeed in the place of Apostles which none deny: but that this is onely perpetuated in the Church of Rome and nowhere else; or that all Byshops should haue their iurisdiction from the Byshop of Rome which now are the tenants of you Papists, neither Saint *Austine*, neither any other Father euer dreamed of.

## OBJECTION.

**T**HE true Church of Christ may be without a lawfull personall succession of Pastours. This position they must also prooue, or else their Church cannot be any true Church: For they cannot shew any Pastours of their religion before Luther, to whom he succeeded.

## ANSVVERE.

**N**ow whereas truth should cause you to be silent, malice prouokes you to vent out the slanderous imaginations of your owne braine; that Protestants must needs deny a lawfull succession in the Church, because they cannot shew any Pastours of their religion before Luther: for what Protestant hath vouched any such conclusion, that the Church wanted a lawfull succession? in what treatise is it to be found? if you cannot shew it in any of their writings, as I assure my selfe you are not able, thinke not much if they note you with a blacke coale, for a malicious and an iniurious slanderer; in the meane time it is a great vauity, and blindness of mind, as Saint *Austine* objects vnto *Parmenian*, to throw a stone at another man, that reboundeth to wound him that first flung it: and so doth this that  
now

*Contra. Epist.  
Parmen. lib. 2.  
cap. 1.*

now you object vnto the Protestants; for if they haue not a lawfull succession of Pastours, because they can shew none of their religion before *Luther*, it necessarily followeth, that the succession of religion maketh good the succession of persons, and is the soule that giues life vnto it. So that if your aduersaries can shew this same religion to bee perpetuated in their Church from the Apostles vnto this present age, as they easily can doe, in euery part of their doctrine; they want not a cloud of witnesses, an armie of innumerable Pastors that haue gone before, the blessed Apostles, the ancient Fathers, the best learned in the Latine Church, that laid and maintained no other foundation of truth, then they doe at this day, into whose thrones their reuerend Bishops doe now succeed, which euicteth them to be the Church of God.

*Personall succession without succession of doctrine, is no marke to finde out the Church by. Antithesis.*

2. King. 16. ver. 11, 12. And *Vriah* the Priest built an altar according to al that king *Abaz* had sent from Damascus; so *Vriah* the Priest made it against King *Abaz* came from Damascus: and when the King was come from Damascus, the King saw the altar and the King approached to the altar and offered thereon.

2. Chron. 28. ver. 24, 25. And *Abaz* gathered together the vessels of the house of God, and cut in pieces the vessels of the house of the Lord, and shut vp the doores of the house of the Lord.

Here was lawfull succession in the Priests, but both Prince, and Priests, and people, were Idolaters; therefore succession is no true marke to discouer the Church by.

Acts 20. ver. 29, 30. I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke; also of your owne selues shall men arise speaking peruersethings, to draw away disciples after them.

That which hereticall and schismaticall Churches may haue,

haue, cannot be a proper note to finde out the Church; but succession of persons is so: For these succeeded the Apostles, possessed the same seats and Churches which they formerly enioyed.

Againe that which is a true marke of the Church is to be found in euery true Church; but succession is not so: It was not in the first Apostolicall Church, for they succeeded none; It is not, as the Romanists teach, in any Church, but in the Sea of Rome.

*Iren. lib. 4. c. 43.* Wee must obey those Presbyters in the Church, which haue succession from the Apostles, who with succession of their office haue receiued the certaine gift of truth, according to the pleasure of the Father, and wee must suspect the rest that depart from this principle succession, in what place soeuer they be gathered, as Heretiques, &c.

*Ter. de prescrip. cap. 32.* Those Churches that shew neither any Apostle, or Apostolicall men, for their authour, and beeing much later, yea those that are dayly planted, because they conspire in the same faith, are to bee accounted Apostolicall for the consanguinitie of their doctrine.

*Nazian. in ora. de Athan.* He that doth professe the same doctrine of faith, is partaker of the same throne; but he that embraceth a contrary faith, is to be reputed an aduersary in the throne.

*Hom. 43. in Matth.* There are many Priests in name, but few in deede; see therefore how ye sit vpon the chaire, for the chaire doth not make the Priest, but the Priest the chaire; the place doth not sanctifie the man, but the man the place.

*Ierem. ad Heli-odor. Epist. 1.* They are not the sonnes of the Saints that possesse their places, but that performe their vowes.

*Vincent. cap. 34.* From *Simon Magus* that was stricken by the Apostles sentence, that true lincke of filthinesse hath flowed by a continuall and hidden succession, euen vntill this last Priscilian.

*Nices. lib. 8. chron. cap. 6.* *Paulus Samosatenus* a great Heretique, succeeded the Apostles in the Church of Antioch, in that Church where in were most famous Prophets and teachers, as *Barnabas* and



and *Simen*, and *Lucius*, and *Manabem*, and *Paul* himfelfe taught, as wee fee *Acts* 11. v. 25. and 13. v. 1. yea in that wherein the Disciples were first called Christians, and, as the Papiſts ſay, *Peter* the Apoſtle was Biſhop. and gouerned it ſeuē yeares, ſo did *Neforius*, and *Macedonius* ſucceed *Andrēw* the Apoſtle in the Church of Conſtantinople.

So did *George* the Cappadocian, and *Arrian* ſucceed *Marke* in the Church of *Alexandria*; and in a word all Heretiques for the moſt part haue either beene Biſhops, or Priests.

*Bel. de pontif. lib. 1. cap. 8.*

O B I E C T I O N.

**T**His lawfull ſucceſſion of paſtours in Gods Church, is not without conſecration and authenticall miſſion or ſending by an ordinary power reſiding in the Church.

A N S V V E R E.

**H**ERE is a luſtie leape, from markes of the Church to the conſecration of paſtors. the which, as we deny not to bee by an ordinary power reſiding in the Church, ſo can we not acknowledge it for any proper marke thereof, becauſe it is to bee found in the Priests of *Baal*. Now whereas you charge vs that wee teach ſucceſſion of paſtours without lawfull conſecration and miſſion; eyther you are a nouice in our doctrine, if you bee ignorant, or a wilfull traducer, if you know wee defend the contrary. For we teach, that albeit all Chriſtians be Priests to offer ſpiritual ſacrifices vnto God. *1. Pet. 2. Ren. 1.* & to informe priuately thoſe that are vnder them in the knowledge of godlineſſe, *Deut. 6. 1. Cor. 4.* yet none may thruſt himſelfe into the publike Miniſtery of the word and Sacraments, but onely thoſe that by a peculiar and lawfull calling from God are deputed thereunto: For all are not Apoſtles, all are not teachers. *1. Cor. 12.* and no man may vſurpe this honour vnto himſelfe, but hee that

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is called of God as *Aaron*. Now some Christ called immediately by his owne voice, some mediately by the Church; and yet of these as of the former. Saint *Paul* giueth this testimonie, that they were called by the holy Ghost, *Acts* 10. 28. and giuen by Christ the Sonne of God, *Eph* 4. 10. Yea God added a double promise; first to furnish them with sufficient gifts and indowments. *Ioh* 20. He breathed vpon them and said, Receiue the holy Ghost. *Mat* 28. 20. Behold I am with you to the end of the world, *2 Tim* 1. Stirre vp the gift of God that is in thee by the imposition of my hands. *Luke* 21. 11. I will giue vnto you a mouth and wisdom which they shall not be able to contradict. Secondly that hee would blesse their labours, and powerfully worke by their Ministry to free men from the slavery of sinne, from the thraldome of Satan, & to restore them to the glorious libertie of the sonnes of God. *1 Cor* 4. 11. In Christ Iesus haue I begotten you through the Gospell. *2 Cor* 5. 19. God hath put in vs the word of reconciliation, therefore we are Ambassadors for Christ, as if God intreated you by vs, that you would be reconciled vnto him.

But because many runne that are not sent, and thrust their tickles into Gods haruest, without any charge and appointment of his: therefore the Apostles did deligne and declare the vocation of those that were set apart for this function by a publike testimony or testification of the Church; adding an outward ceremony of imposition of hands, which at that time was vsuall among the people of God. First, for that as the Iewes did deligne, and declare by this ceremonie the inauguration of their Magistrates, Priests and Leuites into their Office, *Numb* 8. 10. so did they by the imposition of their hands manifest and declare such persons to bee deputed and set apart for the holy Ministry. Secondly, that as the Iewes when they offered sacrifice, they laid their hands vpon them, and so destinated and deuoted them to the honour of

God:

God: So these persons, on whom hands were laide, might know they were dedicated and deuoted to his seruice in that sacred Office that was enioyned them. Thirdly, that as in their benedictions and prayers, when the name of God was called vpon by any person, the Iewes vsed imposition of hands, because their persons were, as it were, offered to God, and presented in his sight with solemne praiers, that he would vouchsafe to bestow his grace vpon the, as it appeareth in the example of *Iacob*, when he blessed *Iosephs* sonnes; *Gen.* 48. So in the ordination of pastors, considering the vse and necessitie of this Office, together with the difficulties, and impediments that commonly doe accompanie it, that they might take notice how needfull the peculiar grace and assistance of God was, and to the praier of the Church might become more seruent; they vsed this outward ceremony of imposition of hands. Finally that their prayers might become more effectually, and, as *Saint Iames* tearmeth them, working prayers, they often added fasting. *Act.* 13.3. Thus *Ambrose* mentioneth in ordinations onely imposition of hands. Who giues Episcopall grace? God or man? thou wilt answere without doubt God, but yet by man; man layeth on his hands. and God giueth grace; the Priest layeth on his suppliant right hand, and God blesteth with his potent right hand.

*Amb. tom. 4. de  
dignis Sacerd.  
cap. 5.*

So likewise doth the Councell of Carthage in the ordination of Bishops and Presbyters: When a Bishop is ordained, let two Bishops put and hold the booke of the Gospell vpon his head and necke, and one powring out the blessing vpon him; let the rest of the Bishops that are present, touch his head with their hands. *Can.* 2. When a Presbyter is ordained the Bishop blessing him holding his hand vpon his head, let all the Presbyters that are present lay their hands by the hand of the Bishop vpon his head. *Can.* 3.

*Council Carthag.  
4. cns. inter fuit  
Aug.*

If then by Consecration of Pastours, this Obiect

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*Lomb. l. 4. dist.*  
*24. lit. 1.*  
*Grat. decret.*  
*prima part. dist.*  
*23.*

meane the solemne prayers of the Church ouer the partie that is to bee ordained, together with the imposition of their hands to whom this office appertaineth, and so a separation from common and ordinary vse, to the seruice of God, as the word is commonly taken in the olde Testament, Exod. 28. Exod. 31. He hath no Protestant to contradict him; but if by consecration he meane, that which at this day is practised in the Church of Rome, part whereof is deriued from the Iewish consecrations, part brought in by the authoritie of men, as it is euident in *Gratian*; then we deny that lawfull succession is with any such consecration or mission by any power in the Church, nor doe any places alledged by him, intimate any one syllable to that purpose.

## O B I E C T I O N.

*Acts 14. 22.*

**W**hen they (*S. S. Paul and Barnabas*) had ordained to them Priests in euery Church, and had prayed with fasting, they commended them to our Lord in whom they beleeued.

## A N S V V E R E.

**T**HE place, *Acts 14. v. 22.* directly proueth the consecration which the Protestants teach: not that which you Papists vse: for heere is imposition of hands, prayer, and fasting; but no blowing, crossing, anointing, vsurped by you.

## O B I E C T I O N.

*Heb. 5. v. 4.*

**N**either doth any man take the honour (of Priesthood) to himselfe, but he that is called of God as *Aaron*: Note, that if *Luther*, *Caluin*, and *Beza*, with the rest who say they are called of God as *Aaron*, can shew the like proofes of their calling, as *Aaron* did, and beside that externall consecration, which hee also had, notwithstanding his internall calling of God, they shall be beliewed to haue Gods calling. Though *Aaron* being the first  
of

of his order, and therefore could not haue his calling by succession, his case is farre unlike to our new masters, vnesse they will confesse a truth, and say, that they are. also the first of their order, wherein they shall be belieued, and thereby conuincied not to be preachers of Christ, but of themselves, because they haue no mission from him, but of themselves, being sent by none.

A N S V V E R E.

Saint Paul proueth, that Christ vsurped not his calling, but was sent from God, and taxed them that had inuaded the Priesthood among the Iewes, as being not Priests, but corrupting the law thereof, as *Chrysostome* interpreteth it: What is this to your Popish consecration, or to vs that desire it not, except you can proue it to bee ordained of God? A lawfull calling both inward and outward wee require in true Pastors of the Church, and a holy separation and consecration of them, according to the direction of the Scripture: but both these you haue corrupted, making your Pastors sacrificing Priests, and consecrating them after the Iewish fashion, for which you haue no ground in the word of God; For their vocation is to preach the Gospell, to administer Sacraments, as our Saviour teacheth, Matth. 28. and the Fathers euery where abundantly doe witnesse. My Priesthood, saith *Chrysostome*, is to preach and to teach the Gospell; this sacrifice I offer; and a little after, My sword, is the Gospell, to witte, the word of preaching.

*Chrysost. in hunc locum,*

*Hom. 29. in Epist. ad Roman.*

The sacrificing worke, saith *Origen*, is to preach the Gospell; all the worke of Priests consisteth in preaching and doctrine.

*Orig. lib. 10. Epist. ad Rom. cap. 15. Concil. Tollet 4. c. 24.*

Concerning the vocation and consecration of *Luther*, *Caluin*, *Beza*, &c. They cannot preiudice our succession, which we do not deriue from them, they being of one nationall Church, wee of another: For as the succession of other Patriarkes, which you allow not of, preiudiceth not your Romane Church, no more can theirs bee a blemish

to ours, if it were defectiue in any point. Notwithstanding, if yours be good in any part, *Luthers* cannot be altogether bad, who had his vocation and consecration according to that order now practised among you, wherein that which was good, as power to preach the Gospell, (for that power you giue in consecration of Pastors, when your Bishop breatheth on them, and saith, Receive yee the Holy Ghost; Whose sinnes yee remit, &c.) hee faithfully performed: that which was bad, as your idolatrous power ouer Christs body, both naturall and mysticall, he left vnto you which the Gospell condemnes. As for *Caluin* and *Beza*, whether they had their consecration from you, as some conceiue, or from others of their owne religion, they need not to bee saide the first of their order, which notwithstanding is common in the Church of Rome, where there are so many religious orders (whereof some ye behead that haue lost their heate; some ye create and giue life vnto, to reuiue the deadnesse of your superstition) that any man may say, This is the first of their order: Such were *Saint Benet*, *Saint Romuald*, *Saint Bruno*, *Saint Francis*, *Saint Dominicke*, and that worthy Souldier *Saint Loyola*, with many more, who may rightly bee said to be the authors and beginners of their orders. As for others, whom ye lap vp in the name of the rest, if by them you vnderstand the Pastours of our Church, both their iuccession and consecration is so plaine and lineally deriued, that your owne side are forced to confesse, we are rather Schismatikes that haue forsaken the Romane communion, then Heretiques that haue left the ancient faith: of which point if any desire further satisfaction, let him peruse that learned Treatise of consecration of Bishops, and ordination of Ministers in the Church of England, composed by Master *Mason*, where this matter is fully debated, and all doubts cleared that are objected by Romish abbettors.

*Beil. de Monas.*  
l. 2. c. 3.

OBJECTION.



O B I E C T I O N.

**H**ow shall they beleue him, whom they haue not heard? Rom. 10. 14.  
and how shall they heare without a Preacher? but how  
shall they preach, vnlesse they be sent?

*Amen Amen I say vnto you, Hee that entreth not in by the doore (that is, by the ordinary way) into the feld of the sheepe, but climbeth vp another way, hee is a thiefe and a rebber: but he that entreth in by the doore, is the pastor of the sheepe.* John 10. 1. 2.

*The Prophets prophesie lies in my Name, I haue not sent them: I haue not sent these Prophets, yet they runne; with many such like: whereby it appeareth, that we are not to beleue e- uery one that pretendeth to come from God, vnlesse they shew their mission.* Ier. 23. 14. Ier. 23. 1.

A N S V V E R E.

**T**He places vrged by you. Rom. 10. 14 15. and Ier. 14. 14. inferre that all true Pastours should be sent from God: But that they are mediately sent by an ordinary power of the Church, this is not euer true, as you may see by *Aquinas* interpretation of the first place, where hee saith, that men are said to be sent of God two wayes; immedi- atly by secret inspiration, which how we may know, hee there declareth; secondly, by mediate authoritie of the Churches vocation: So that though it be true, that suc- cession of Pastours is by an ordinary mission in the Church; yet it is not truly concluded out of these places, which may be verified of the immediate vocation of God. *Aquinas in Rom. 10. lect. 2.*

O B I E C T I O N.

**T**O which purpose heare this notable saying of the ancient *Irenaeus*; It behooneth to obey those Priests that are in the Church, those that haue the succession from the Apostles, as wee haue shewed, who together with Episcopality haue receiued according to the will of the Father the assured certaine gift of irreneth: But to suspect the rest that stand off from Originall suc- cession *1st. 4. cap. 43.*

cession in what place soever they are assembled, either as Heretiques, and of bad doctrine, as making Schisme; and as high minded, and pleasing themselves.

Lib. 1. Epist. 6.

And of Cyprian: If the Church was with Cornelius, who succeeded the Bishop Fabian, and whom beside the honour of Priesthood our Lord glorified with Martyrdom, Novatian is not in the Church, nor can be esteemed a Bishop, who despising Evangelicall and Apostolicall tradition, succeeding to none, is sprung out from himselfe: For neither can hee haue or hold by any meanes the Church, who is not ordained in the Church.

### A N S W E R E.

**T**He Fathers produced by you, proue thornes in your sides, if well they be scanned: for whereas in this whole discourse of succession of Pastours, you neuer mention succession of Doctrine, which is the true life of it; and without which it is but a painted wall; the Fathers euer ioyne them both together, as it is plaine by the testimony of *Irenaeus* urged by you; who chargeth vs to obey those Presbyters, that together with their office haue receiued the certaine gift of trueth. If this aduice of *Irenaeus* would preuaile, then our quarrell were at an end: For let it be proued, that your Pastours, of whose succession you make such vaunt, haue receiued and deliuered the doctrine of trueth, then we will giue them the right hand of fellowship; but when you would perswade vs, that your doctrine is true, because of the succession of your Pastours, and so inuert the order which the Fathers teach, this wee should hardly beleue, though *Cato* should speake it. As for *Cyprian*, whom in the last place you produce; he not onely reproveth *Novatus* for want of succession, & ordination in the Church; but because hee despised Evangelicall and Apostolicall tradition, that is, the doctrine of the Evangelists and Apostles. And so I conclude this point, with that short and pithie speech of *Ambrose*: He hath no right to *St. Peters* inheritance; that is not possessor of his Faith.

Lib. 1. de pœnia.  
cap. 6.

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*Consecration of Pastours in the Church, is by prayer and imposition of hands, without breathing, crossing, or Jewish anointing: and their mission is to preach the Gospel, and administer the Sacraments, and not offer sacrifice for the finnes of the quicke and the dead.* *Antih. 1.*

Actes 13.3. And when they had fasted and prayed, and layd their hands on them, they sent them away.

1. Timoth. 4. 14. Neglect not the gift that is in thee, which was giuen thee by the prophecie, with the laying on of the hands of the Presbyterie.

1. Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens finnes.

2. Tim. 1.6. I put thee in remembrance that thou stirre vp the gift of God, which is in thee, by the putting on of my hands.

Matth. 28. 19. Goe yee and teach all nations, and baptize them in the Name of the Father, and of the Sonne, and of the holy Ghost.

Actes 13.4.5. They being sent forth by the holy Ghost, departed vnto Seleucia, and from thence to Cyprus: and when they were at Salamis, they preached the word of God in the Synagogues of the Iewes.

Tit. 1.9. A Bishop must hold fast the faithfull word in teaching, that he may bee able by sound doctrine, both to exhort and to conuince the gaine sayers.

1. Cor. 9. 16. Though I preach the Gospel, I haue no thing to glorie of: for necessitie is layd vpon mee, and woe vnto mee, if I preach not the Gospel.

Actes 20. 28. Take heed vnto your selues, and to all the Flocke, ouer which the holy Ghost hath made you ouer-seers, to feed the Church of God, which hee purchased with his owne blood.

*Dionysius* describeth the maner of their consecrations, *Dionys. Hier. cap. 5.*  
that were inuested in holy Orders wherein he mentioneth  
no anointing at all, first of the Bishop, then of the Pres-

S

byter,

byter, and of a Deacon. A Bishop, saith he, that is exalted to that perfection and vertue, that is fit for a Bishoppe, kneeling on both knees before the altar, hath vpon his head the bookes giuen him of God, and the hand of the Bishop; and thus he is consecrated by most holy prayers and appellations, of that Bishoppe that consecrates him: the Presbyter kneeling before the altar, hath the right hand of the Bishop laid on his head, and so he is consecrated with holy prayers, by that Bishoppe that consecrateth him, &c.

*Aug. de dignit.  
sacer. cap. 5.*

Who gives Episcopall grace, God or man? thou wilt answere, without doubt, God, but yet by man: Man layes on his hand, God giues grace: The Bishoppe imitateth the order, and God giues the dignitie.

*Lomb. lib. 4.  
dist. 24. lit. 3.*

*Lombard* saith, That anointing was deriued from the Jewes; this order had his beginning from the sonnes of *Aaron*, for God did institute both the high and lower Priests by *Moyse*, who did annoint at the commandement of God, *Aaron* for the High Priest, and his sonnes for the lesser.


*Orig. lib. 10. in  
Rom. cap. 15.*

That which we reade, Sanctifying the Gospel of God, the Greekes in a higher stile speake it, *εὐαγγελίζοντες τὸ εὐαγγέλιον τοῦ θεοῦ*. which although it cannot fully, yet truely it may by vs be translated, sacrificing the Gospel of God, whereby it is declared that the sacrificing worke, is to preach the Gospel.

The

The sixth Controuersie, of the  
Supremacie of St. Peter, and  
of the Pope or Byshop  
of Rome.

O B I E C T I O N.

 *S*aint Peter was by our Saniour Christ constituted supreme Head, or soueraigne Byshop, or Pastor, ouer his whole Church militant.

A N S V V E R E.

**F**rom the body you now ascend vnto the Head of the Church, that mighty Monarch the Byshop of Rome; whose gouernment is so necessary, and power so soueraigne, that vnder paine of damnation, all are bound to yeelde homage vnto it. But the Scriptures neuer deliuered, nor antiquitie euer dreamed of any such spirituall Monarch to mannage the affaires of the vniuersall Church, much lesse of that plenitude of power, ouer temporall Princes, and generall Councils, as now Iesuites and Canonists doe vaunt, and glory to bee fastened to the tripple crowne of their holy Father; wherein they much resemble the Thebans, when they had conquered the Lacedemonians in the battell of Leuctres, of whom *Antisthenes* said; These Thebans doe like schoole boyes, who brag and reioyce when they haue a little beaten their Master. For it was not the donation of Christ. but the fauour of Princes, that had lifted vp and magnified them; no word of his, but decrees of the Church that gauethem a pre- cedencie, because Rome was the seat of the Empire, which

*Concil. Chalced.  
Can. 18.*

*Bel. lib. 1. de  
Pontif. cap. 1.  
1er. in Epist. ad  
Euzg.*

*Papatus est  
prin. status tam  
in temporalibus  
quam in spiri-  
tualibus, Inno-  
cent. in cap. Ego  
11. extra de  
Iureiuran.*

*Lib. 2. de con-  
cord. lan. cath. c. 13*

*Concil. Carthag.  
lib. 6. cap. 3.*

now they haue turned into an vnbounded Monarchy. But that the Reader may know whereon now the question resteth, let him obserue, that whereas all Ecclesiasticall power is either of order, or of iurisdiction, in power of order it is confessed that the meanest Bishop euen of *Tanaïs*, *Eugubium* or *Regium*, is equall with the Bishop of Rome, Constantinople, or Alexandria, as *Hierome* speaks; but in power of iurisdiction, to resoluë controuersies of faith and manners, to ennaët lawes, to grant dispensations, to censure the greatest and most noble sonnes of the Church to assemble, dissoluë, approoue generall Councils, to conferre Indulgences, to canonize Saints, to approoue or disapprooue religions, to chuse and confirme Bishops, to giue them iurisdiction, to depose them and temporall Princes, when it shall stand with the good of his Church: this is the vnbounded Sea of his power, wherein he would ouertop all the Bishops of the Church, yea all the Monarchs of the world; whereas vpon triall it will bee found, that seuerall parcels hereof he hath coyned himselfe, others he hath vsurped, and taken from the ciuill Magistrate, but most hee hath violently wrested from other Bishoppes, wherein they had as great an interest as himselfe. For it is a most true state which *Cusan* an ancient Cardinall hath deliuered vs; That in respect of iurisdiction all Bishops are equall, but not in respect of execution, the exercise whereof is bounded in the bankes of positiue lawes, for the good of the Church, that is, of bringing men vnto God: so that it is the positiue lawes of men, not the institution of Christ that enlarged the iurisdiction of the Romish Bishop, which when it was questioned by the Affricanes, they neuer defended it by any text of Scripture. *Pasce oues, & dabo clauas*, was not thought on, but by a Canon of the Nicene Councell and a forged one too: So that the Obiecter hath taken on him a difficult matter, when hee goeth about to proue the Popes Monarchie by the Scripture. For Saint Peter had neuer any such, nor the Bishops



Bishops of Roine for many generations; Traditions must be the pillar to support it, or else like *Dagon* it will fall to the ground. And it is worth the noting, that they making this, not onely a principall point of their faith and religion, but the summe of Christianitie, which the writings of the Euangelists and Apottles more clearely relate, then the power of other Bishops and Pastours. yea of Christ himselfe, which being known, priuate men need not to bee sollicitous of any controuersie, sith there remaineth nothing else for them, but with heart to belecue, with mouth to confesse, and indeed to performe that which is defined by this supreme pastour. Yet it is so doubtfully and vncertainely proued by her founders and friends, that no point of their religion is with more staggering and greater contradiction proposed by them, then this of Ecclesiasticall Monarchie, which is the very base and ground of all the rest. For it is not accorded, where Christ did institute or ordaine this power; It is chiefly giuen, saith *Contarenus*, *Mat. 16.* It is not giuen, saith *Bellarmino*, and diuers others, but promised only and exhibited. *Iob. 21.* It is neither giuen nor promised, saith *Sanders*, for *Peter* had it before. Many such iarres an obseruant Reader may finde among them; which proclaime vnto the world, that this Monarchie is no matter of faith, but rather a fancifull fable, a matter of mere opinion & a questio, neuer orderly & methodically deduced out of the Scriptures, vntill this age, as *Stapleton* confesseth; Neuer to be proued thence, as *Camus* witnesseth; Neuer defined by anie generall Councell, but contradicted by manie, and specially by two of the foure which *Gregorie* reuerenced as the foure Gospels, as *Bellarmino* acknowledgeth: but since you labour to father this Anakin vpon Christ; and to prooue the legitimation of it out of his holy word, let vs now see how strong your evidences are to inferre a matter for so great consequence.

*Bell. in prefat.*  
*de p. m. f.*  
*Stapleton in*  
*prefat. lib. 6.*  
*princip.*  
*Saund. de*  
*vifib. Monarch.*

*Cont. ar. de Sa-*  
*cram. lib. 3. p.*  
*103.*  
*Eul. de pontif.*  
*lib. 1. cap. 12.*  
*Rhom. in Iob.*  
*21. 17. Iansen.*  
*concor. c. 141.*  
*Saund. de vif.*  
*Mon. lib. 6. c. 4.*

*Lib. 6. princip.*  
*in prefat.*

*Bell. in prefat.*  
*in lib. de pontif.*

## O B I E C T I O N.

**O**UR Saviour said to Saint Peter, Simon of Iona, louest thou mee? feed my sheepe. A speech directed to Saint Peter, and to no other of the Apostles, containing charge to feed as a shepheard doth his sheepe, all Christs stocke without exception: So understood by Saint Cyprian saying, To Peter, Our Lord after his resurrection said, Feed my sheepe, and builded his Church upon him alone, and to him hee gave charge of feeding his sheepe: By Saint Chrysostome; He gave him, (Saint Peter) the primacie and gouernment of the Church throught the whole world, and which is aboue all, hee sheweth him to haue loued our Lord more then all the Apostles, saying, Peter louest thou me more then these?

Ioh. 21. v. 17.

De unitate.  
Hom. 1. de p-  
nit.

## A N S V V E R E.

**T**HAT our Sauour chargeth Peter to feed his flocke, Ioh. 21. is very plaine in the Scriptures, but that none of the Apostles had the same charge and commission is a cursed glosse that corrupteth the text; the words indeed are directed to Peter, for that he alone had denied and forsworne his Master, whereby hee had made himselfe vnworthy of that high calling, wherewith Christ before had honoured him; and therefore it was necessary by some speciall commandement and charge, he should be confirmed in his former Office, but that the same Province and commission was not imposed vpon other is most vntrue: for what was said vnto him in metaphoricall tearmes of *paſcere* and *ducere*, the same is commanded to all the Apostles in proper words of *predicare* and *docere* Mat. 28. 19. besides, Christ saith, As my father sent me, so send I you, whence wee may deduce, that the rest of the Apostles had the same charge, in as ample degree and as large a commission as Peter had. Adde hereunto, that, No more is giuen here, then is promised by the keyes: but Peter onely had not the keyes promised; therefore not onely

This Saun-  
ders seemeth  
to acknow-  
ledge, where  
he saith, *Relle*  
*pascere non po-*  
*test qui recte*  
*docere non no-*  
*uit* lib. 1. de  
*visibil. Mo-*  
*narch. cap. 7.*

onely the power of feeding performed. Moreouer by their owne confession feeding is ministring, and to bee next vnto Christ in the feeding of his Church, is to bee his chiefe Minister, and by consequence, supream gouernour of the Church; but *Peter* did not onely and solely minister. Let a man so esteeme of vs as the Ministers of Christ, saith Saint *Paul*. Yea hee was a Minister *plus alijs*. And when Christ ascended into heauen, hee left not *Peter* solelie for the worke of the Ministry, but Prophets, Apostles &c. *Ep. 4*. Moreouer, they which had soueraigne and supream authority, had also the power of feeding; but all the Apostles had supream authoritie, as *Bellarminae* granteth. Finally, the ancient fathers doe hence deriue the sedulity that each pastour is to vse in feeding the flock committed to his charge. Whereby it is plaine that they conceiued, the charge here enioyned, was common to al, though the words were directed solely to *Peter*. Saint *Austine* most plainely; When the keies were giuen to *Peter*, then were they giuen to the Church: And when it was said to him, it was said to all. Louest thou mee, Feed my flocke. But let it be granted that *Peter* alone had this charge to feed: yet feeding importeth not a soueraintry or Monarchie, but a painefull Ministry, in comforting the broken hearted, in teaching the ignorant, censuring the obstinate and in a word performing all the Offices that pertaine to a faithfull Steward, and wise dispenser of the mysteries of God; for feeding is a metaphoricall speech, sometimes attributed to Princes, sometimes to Bishops and Presbyters. And therefore the signification of it is to be determined according to the subiect, whereunto it is applied. For Princes feed one way, Bishops another; Princes as Lords, Bishops as Stewards; Princes by coercion, Bishops by perswasion; Princes by *autocracy*, Bishops by delegacy, Princes by the sword, Bishops by the word; so that when Christ bade him feed his sheepe, it was as a Pastour, not as a Prince, as a Steward,

1. Cor 4. 1.  
1. Cor 7. 11.

*Aug. de Agon.*  
*cap. 30. Cyprian*  
*de vnitate*  
*Chrysost. lib. 2.*  
*de Sacri.*

not

not a Lord, as a debtor, not an owner of the sheepe of his Master. *Bernard* sweetly and freely signified so much to *Pope Eugenius*: Hee left vnto thee that which he had, the charge and care of Churches, and did hee not bequeath thee domination and Lordship? Heare what he saith, not Lords of the inheritance, but ensamples to the flocke; and lest wee should conceiue, that this fauoured rather of humilitie then of truth, it is the voyce of the Lord in the Gospel, The Kings of the nations rule ouer them: & they that exercise authority are called benefactors; but it shall not be so with you. Plainely are the Apostles forbidden to bee Princes. Vsurpe thou if thou darest the authoritie of a Prince, that art an heire of the Apostles, or affect the power of an Apostle, that challengeth the prerogative and dignitie of a Prince: Certainly one is prohibited, if thou claime both, thou shalt lose both, otherwise thinke thy selfe in the number of those whom God thus complaineth of: They haue raigned, but not by mee, they haue bene Princes, and I haue not knowne them. If thou please to raigne without God, thou maiest haue glory; but not with God. We know what is prohibited, heare what is enacted: Hee that is greatest among you, let him be as least, and the chiefest, as he that serueth. This is the platforme of the Apostle; ministration is bidden, domination forbidden. Where now is your soueraigntie and supposed Monarchy, that you would impose vpon your personate *Peter* of Rome?

In *Cyprian* you choppe and change, you adde and put in what you thinke good, to make him speake Romane Catholike; for these words ( And builded his Church on him alone, and to him hee gaue charge to feed his sheepe ) are confessed by your owne *Pamilius*, to be added by *Gravins*. And though he goe about to legitimate them, yet the auncient *Cyprian* hath them not, which if hee had, yet proue not your cause; for he saith not, *super illum* ( *solum* ), as you haue translated it, vpon him alone, but *super illum unum*, vpon

*Ber. lib. de consider.*

*Verba hæc-  
cens addita à  
Gravio Pameli-  
in hunc locum  
Cypriani.*

vpon him one as one of the twelue Apostles; wherein he attributeth nothing to him, that is not common to all the rest.

When Christ gaue him primacy and gouernment of the Church, through the whole world, as *Chrysostome* saith, he gaue him no more then to the rest of the Apostles, whom he bad goe out into all nations, and made them instructors and teachers thereof: this primacy they had without any foueraigntie, and this gouernment without that Monarchie, which the Pope claimeth ouer generall Councells, and temporall Princes at this day; howbeit I finde not these words in that Homily of *Chrysostome*.

O B I E C T I O N.

**O**UR Sauiour saith to Saint Peter, *Thou art Peter, and vpon this rocke will I build my Church*; Note, that according to the Greeke and Syriacke text, these words sound thus: *Thou art a rocke, and vpon this rocke I will build my Church*, which is also the true sense of the vulgar Latin. Heere did our Sauiour Christ manifestly promise to Saint Peter soueraigntie ouer his Church: for the foundation is to a building the same, that a head or Prince is in a kingdome or commonwealth. Thus doth Saint Epiph. vnderstand these wordes, saying, Our Lord himselfe hath constituted him [Saint Peter] the first of his Apostles, the firme rocke, vpon which the Church of God is built. To these words also manifestly alludeth the holy generall Councell of Chalcedon, in sentence of condemnation against Dioscorus saying Leo the most holy and blessed Archbishop of great and ancient Rome, by vs, and by this present holy Synode together with the thrise most blessed and all praise worthy Saint Peter, who is the rocke and very top of the Catholike church, and hee which is the foundation of true faith hath spoiled him [Dioscorus] of all Episcopall dignitie.

Mat. 16. 18:

In Ancoras.

Council Chalced.  
Acts 3.

T A N S V V E R E.

## ANSVVERE.

**T**HE promise of building the Church vpon this rocke, is not to be referred vnto *Peters* person; but to that confession of faith that he made when he said, *Thou art the Sonne of the ever living God*: which is so plaine, that your owne doth acknowledge it. Christ saith expressly, that he would found his Church vpon the confession of faith, and for that confession of faith, he promised to giue vnto *Peter* for a reward the keyes of the Kingdome of heauen. Thus the Fathers long before. *Vpon this rocke* (i.) vpon this faith and confession I will build, *Chrysostome*. *Vpon this rocke* (i.) *In this confession of the Catholike faith, I would build the faithfull vnto eternall life*. *Ambrose*. *Vpon this rocke, which thou hast confessed, which thou hast knowne, saying, Thou art the Sonne of the living God, will I build my Church*, *Augustine*. *The rocke he termeth nothing else then the immovable and firme faith of his Disciple*. *Cyrill*. But note, say you, that according to the Greeke and Syriacke text, the wordes sound thus; *Thou art a rocke*, and vpon this rocke I will build my Church, which is also the true sense of the vulgar Latine. This is a speere of a shrubbe, for here you trifle in an idle *Homonymy* of this word *petra*, and *Cipha* in Syriacke, for the former of them, is a proper name, the later an appellatiue, as the demonstratiue affixe doth shew: and therefore it is not to be read, *Thou art Peter* & vpon this *Peter*, as some of yours translate it, or thou art a rocke, and vpon this rocke, as you seeme to take it; but *Thou art Peter*, and vpon this rocke. For it is most vicious, both with the *Syrians*, *Caldeans*, and *Hebrewes*, to prefixe demonstratiues before proper names. Moreouer, Saint *Matthew* hath most faithfully related vnto vs what Christ vnderstood by the words hee vttered: For whether his Gospel was translated out of Hebrew or Syrian, which many learned men denie, or whether it were originally written in Greeke, the Church euer counted the Greeke text as authenticall: But the Greeke

*Super hanc petram.* (i.)  
*Christum in quem credo.* *Ysa* in *Mat.* 16.  
*Nemini Petri figurata est Ecclesia, quæ super petram firmam immobilem* (i.)  
*Christum fundata est.* *Aqu.* in *c. Iob.* 6. lect. 15.  
*Clement Monachus citatur à Sanderò de visib. innot.*  
*pag. 600.*  
*Chrysost. Hom.* 55. in *Mat.*  
*Amb. Epist.* 2.  
*Aug. ser.* 13.  
*de verbis Apost.*  
*post. Cyrill lib. 4. de Trinitat.*



Greeke doeth plainly distinguish betwixt *Peter* and the *Rocke*, both in gender and termination, (yea, I would gladly heare out of any good Authour, where *Petros* signifieth *rock*, or *petram*) whereas it might haue exprest both in one word in the same sound, and so doeth the vulgar Latine, that I wonder, how you durst venture vpon such a manifest vntrueth, that the vulgar Latine should haue that since, except you bee *Sr. Iohn Lacke*: Latine: for it was neuer yet heard, that *Petrus* in Latine signified a rocke, but *Petra*: but this may be a tolerable fault in you, who peradventure are not much troubled with skill in tongues; when *Bellarmino*, who professing himselfe for a great Linguist, was not ashamed to auow, that *Cepha* in Greeke signified a Head, when as it is no Greeke word at all. But let *Peter* bee his Rocke, what is your inference? Heere did our Sauour manifestly promise to Saint *Peter* soueraignty ouer the Church: for the foundation is to the building, the same that the Head or Prince is in a Kingdome or Common-wealth. Whereunto I answered, that to bee the Rocke of the Church, is a Metaphor, and Metaphors are to bee interpreted according to the nature of the things themselves, as *Bellarmino* confesseth: Now it is not proper to a foundation to rule, but to vphold that which is reard vpon it. Secondly, though *Peter* was the Rocke and foundation, yet is he not the sole foundation, sith the Apostles were also tearmed so, Ephes. 2. 20. as *Bellarmino* graunts: so that heereby hee hath no greater dignitie then therest of the Apostles. Thirdly, if to bee a rocke, were to bee supreme ruler, then *Peter* was heere made the Soueraigne of the Church: for heere it is said, as you conceiue, Thou art a Rocke; but here she is not made, but promised to be Soueraigne, the performancie is, Ioh. 21. as your Diuines teach. When then *Epiphanius*, & other Fathers terme Saint *Peter* the firme rocke of the Church, wee are to vnderstand, wherefore they so stile him. He is called a Rocke, saith *Ambrose*, because among the nations hee first layd

*Lib. 1. de Pont.  
cap. 17.*

*Lib. 1. de Pont.  
cap. 11.*

*ibidem*

*Ambr. 1. 17.  
47.*

*Net an ferm.  
de mod.*

*In Matth. 1.*

*Lib. 1. in Iovin.*

the foundations of faith. Hee is called a Rocke, saith *Nazianzene*, because to his trust were committed the foundations of the Church; what is there herein, which is not common to the other Apostles? and thereupon *Origen* saith, If thou thinke that the whole Church was built vpon *Peter*, what wilt thou say of *James* and *John* the sonnes of thunder, or of the rest of the Apostles? The Church is founded vpon *Peter*, though in another place it bee founded on them all, and all receiue the keyes of the kingdome of heauen, saith *Hierome*: So that though *Epiphanius* say, hee was the firme Rocke, yet hee saith not, that hee alone was so; nor that vnder that title was committed vnto him the soueraigntie of the Church. The Councel of Chalcedon I wonder you durst produce; which detracted so manifestly from the Pope, and gaue to the Bishop of Constantinople the like priuiledges as vnto the Bishop of Rome; and who in no other sence tearmed Saint *Peter* the Rocke of the Church, then before *Epiphanius* and other Fathers had done: For that they meant not the fundamentall rocke, it is plaine by their words, where they tearme him the Rocke and Crest of the Church, which cannot bee verified of the foundation. Besides, if *Peter* were such a foundation, then *Leo* was not; for there could not be two Soueraignes of the Church at onetime. Now the Councel saith, that *Peter* is the Rocke and Crest, how then was *Leo* Soueraigne of the Church?

### O B I E C T I O N.

**O** Vr Saniour saith to Saint *Peter*, I will giue to thee the keyes of the kingdom of heauen: where is also most clearly signified St. *Peter* his preheminance in Gods Church: For none hath gouernement or commandement of the keyes of any towne or citie, but the Prince or gouernour of the same: and that soueraigne power is signified by the keyes is proued by that of our Saniour *Christ*; I haue the keyes of Death and Hell: that is, the rule

rule and power ouer Death and Hell; And againe, Hee that hath the key of Dauid, he that shutteth, and no man openeth.

ANSVVERE.

**W**Hen *Ptolemie* tooke vpon him to dispute with *Stratoniceus* the great Musician, concerning his Art, hee told him; *ἡμεῖς τοῦ βασιλέως οὐκ ἔσμεν ὅμοιοι τοῖς θεοῖς*: the same will satisfie this point; for there is as great oddes betwixt the keyes and a monarchie, as betweene the scepter and a harpe. For by the keyes, Christ did not promise plenitude of power, to enact Lawes, assemble Councils, ordeine and abdicate Bishops, transsterre Empires, dispense the goods of the Church both Spirituall and Temporall: such were neuer deuised by him, but hammered by the Italian *Vulcan* in the shop of Rome; but a faithfull and fruitfull Ministry, consistting in sweate and travell, in a laborious function, and carefull dispensation in heavenly things; in a word, in remitting and reteining of sinnes. Saint *Austine* auoucheth so much: The Church that is founded in Christ, hath in *Peter* receiued the keyes of the kingdome of heauen, that is, the power of binding and loosing sinnes. By the keyes, binding and loosing, saith *Theophylact*, are vnderstood the remitting and reteining of sinne. But you are of an higher conceit, and prooue, that the keyes import a monarchie: for that none hath the gouernment or command of the keyes of any towne or citie, but the Prince and gouernour of the same. Whereunto first I answere, that hee which hath the keyes in his owne name and right, may be said to be chiefe gouernour, but not he that hath them in the right of another. *Ezekias* tooke away the keyes from *Sebna*, and layd them on the shoulder of *Eliakim*: yet *Eliakim* was not the supreme gouernour, but *ὑποβουλος*, or *οὐκισμος*, Steward of the Kings house, as the Septuagint terme him, or, *ὁ ἐκ τοῦ βασιλέως οὐκισμος*, or ouer-seer of his kingdome, as *Iosephus* reports him; and *Arimas* interpreteth these words, *Ἀφ' ὧν γὰρ ἡ βασιλῆως, qui est supra domum*

*Tract. 124. in Ioh.*

*In Mauth. 16.*

*domum*, (i.) the Kings house, as *A'en Ezra* long before had done: Therefore by keyes in this place, soueraigntie is not meant, for that was in the King not in *Eliakim*, signified by a scepter and not by keyes; so in this of Matth. no monarchie is promised, but a stewardship and ministry, committed to the trust of Saint *Peter*. But say you, by the keyes is signified soueraigne power, as is prooued, Reuel. 1. 18. I haue the keyes of death and hell: and Reuel. 3. 7. He hath the keyes of *Dauid*, that shutteth and no man openeth. I answer, that heere is signified the chiefe authority, that can be conceiued, but it is that which is proper to Christ, not communicable to any other, for that speech agreeth to no other then to him; *All power is giuen to me in heauen and in earth*: Therefore, either other, or after another sort, are keyes giuen to Christ then vnto *Peter*. Christ had them as Lord, *Peter* as seruant; Christ vniuocally as the chiefe owner, *Peter* equiuocally as the doore keeper; Christ as Prince by his owne authority, *Peter* as steward by communication of grace. Spiritually the key is called an authority, saith a schooleman, whereby the doore of Gods kingdome is opened, which is shutte vnto vs for our sinne; and because it is not shutte but for our trespasses and punishment due vnto them; therefore the power to forgiue sinne, both in respect of sinne and of the punishment, is called a key. This power principally is in God, therefore is he said, to haue the key of authority, in Christ it is likewise by the merit of his passion, therefore is hee said to haue the key of excellencie: it is also in Ministers in regard of their ministry, therefore are they said to haue the key of ministry. But let it be granted, that the keyes, Matth. 16. signifie soueraignty, the rest of the Apostles had the same, as *Bellarmino* confesseth, out of Ioh. 20. therefore hee had no higher power then the rest of the Apostles. Heare the Fathers speake; It is saide vnto him [*Peter*] To thee will I giue the kingdome of heauen; as if he solely had receiued the power of binding and loosing, whereas

*Duranus.*

*Lib. 1. de Pont.  
cap. 12.*

*Aug. 18. Tract.  
in Euang. Ioh.*

whereas hee answered for them all, and receiued it together with them all. The Church is founded vpon *Peter*, though in an other place it be said to be founded on them all, and all receiue the keies of the Kingdome of heauen, saith *Jerome*. *Hieron. lib. 1. in Iouinan. circa medium.*

That which is said, to thee will I giue the keyes of the Kingdome of heauen, is common to all the rest; and those things that follow as spoken vnto *Peter*, are made common vnto them all, *Origen*. *Origen. Hom. 1. in Matth.*

### OBJECTION.

**S**aint *Peter* practised the authority of supreme Pastour, in declaring *Iudas* to haue fallen from his Apostleship, and proposing another to bee chosen in his roome. *Peter* rising up in the midst of the brethren said, &c. Saint *Chrysostome* understanding it so, saith, How feruent is he? how hee acknowledged the flocke committed by *Christ*? how he is Prince of this company? and in euery place beginneth to speake first. *Acts 1. ver. 15. Chrysos. in hunc locum.*

### ANSVVERE.

**T**HE practise of the souerainety which you would conclude out of *Acts 1. ver. 15.* is as true as either the promise or the performance thereof granted by our Sauiour. For in that place *Peter* doth not practise any souersigntie or Ecclesiasticall Monarchie, but the office of a President or Moderator in the Colledge of the Apostles, among whom he did not any thing of his owne authority, but by the common consent of his colleagues, as *Chrysostome* speaketh on this place. Wherefore when he saith, He was Prince of this company, he meaneth not of any principality properly vnderstood, but that he was first in order, and chiefe in feruour, *Oecumenius* interpreteth *Chrysostome*, where he saith, that *Peter* had a precedency, yet addeth, See how hee doth all things by the common consent, but not princely or with power.

### OBJECTION.

## OBJECTION.

Gal. 1. ver. 18.  
Chrys. Hom. 87.  
in 1ob.

**H**IS supremacy was acknowledged by Saint Paul going to Ierusalem to see Peter. Saint Chrysostome vnderstandeth it so; saying, Peter was the mouth of the Apostles, Prince and toppe of that company, therefore also Paul goeth vp to see him, beside the other.

## ANSVVERE.

Chrys. in hunc  
locum.

Aug. de verb.  
Domini ser. 13.

**T**HAT Paul acknowledgeth this supremacy by going to see Peter at Ierusalem, is a bold assertion without any reason; sith not onely equals may visite one another, but sometime a superiour will vouchsafe to doe that office to an inferiour. The blessed Virgin and mother of God, visited *Elizabeth*, whom yet I thinke you dare not affirme to bee her superiour. Offices of humanitie and humility, may be performed without incroachment of superiority; and thus *Chrysostome* speaketh of *Paul*, What was more modest then this soule? When then you obiect out of his 78. Homily in *1ob.* that *Peter* was the mouth of the Apostles, the Prince and top of that company, wee deny it not, beeing rightly vnderstood of that principality, of order, or grace, which Saint *Peter* had, and not of that soveraignty of power, which he wanted. And that this was *Chrysostomes* minde, may bee seene in his Commentaries of this very place: Where he saith, *Paul* had no neede of *Peter*, nay hee was equall to him in honour, that I say no more. And that the Reader may know what principalitie and primacie the Fathers giue vnto *Peter*, let him obserue that there bee diuers kindes of it. As first, there is a primacy of order, whereby one is first of his colleagues in number, which Saint *Auilline* giueth to *Peter*; Saint *Peter* the first of the Apostles in order, the promptest in the loue of his Lord, often alone answereth for all. Secondly, there is a primacie of time, when one is called to any place, or office, before another; So *Peter* was called to bee an Apostle



posible before the rest, as *Cyprian* speakes. Thirdly, there is a primacie of age, when one is elder then another: This *Jerome* ascribeth to Saint *Peter*. Fourthly, there is a primacie of gifts and graces bestowed vpon them, as loue, feruour, readinesse of speech, &c. this also *Cyprian*, *Austine*, and many others attribute to Saint *Peter*. Fifthly, there is a primacie of function honour, and power, wherein one is set aboue another; and this the Fathers deny to *Peter*, and equalize the rest of the Apostles to him; which is the opinion that Protestants maintaine, and you oppugne at this day.

*Cypri. Ep. 71. ad Quirinam. Jerom. l. 1. in Iovinian.*

*Aust. lib. 2. de Baptis. cons. Donatist. s. 1.*

*All the Apostles had equall power, and none of them a Monarchy or soveraignty over the Church.* *Antithesis.*

*Ioh. 20. 21.* Then said *Iesus* vnto them, Peace bee vnto you; as my father hath sent mee, euen so send I you: and when he had said this, hee breathed on them, and saith vnto them, Receiue yee the holy Ghost, Whosoever sinnes yee remit, they are remitted vnto them, and whosoever sinnes ye retaine, they are retained.

*Math. 28. 19.* Goe yee and teach all Nations, baptising them in the Name of the Father, and of the Sonne, and of the holy Ghost.

*Luke 22. 24.* And there was also a strife among them, who should be accounted the greatest; & he said vnto the Kings of the Gentiles exercise Lordship ouer them, & they that exercise authority vpon them are called benefactors, but it shall not be so with you.

*1. Cor. 3. 5.* Who then is *Paul*, and who is *Apollos* but Ministers, in whom yee beleueed, euen as the Lord gaue to euerie man?

*Verf. 21.* All things are yours, whether *Paul* or *Apollos*, or *Cephas*.

*1. Cor. 4. 1.* Let a man so account of vs, as the Ministers of Christ, and Stewards of the Mysteries of God.

*2. Cor. 5. 20.* Wee are Ambassadors for Christ, as  
V  
though

though God did beseech you by vs.

*Gal. 2. 7.* When they saw that the Gospell of the vncircumcilion was committed vnto mee, as the Gospell of Circumcilion was vnto *Peter*; for he that wrought effectually in *Peter* to the Apostleship of the circumcilion, the same was mighty in me towards the Gentiles; and when *James Cephas* and *Iohn*, who seemed to be pillars, perceiued the grace, that was giuen to me, they gaue to me and *Barnabas* the right hand of fellowship, that we should goe vnto the heathen, and they vnto the circumcilion; but when *Peter* was come to Antioch, I withstood him to the face, because he was to be blamed.

*Cyprian de vni-  
tate.*

Christ gaue to all his Apostles after his resurrection like power, and said, As my Father sent me, so send I you: Receiue the holy Ghost; Whose sinnes yee remit, they are remitted: and a little after the rest of the Apostles were the same that *Peter* was, endowed with like fellowship, both of honour and power.

*Auf. tract. 118.  
in Euan. Iohan.*

It is said vnto *Peter*, To thee will I giue the keyes of the Kingdom of Heauen, as if he solely had receiued the power of binding and loosing, whereas he answered for them all, and receiued it together with them all.

*Hierom. l. 1. in  
Iouinian.*

The Church is founded vpon *Peter*, though in another place it bee said, to bee founded on them all, and all receiue the keyes of the Kingdome of Heauen, and the fortitude of the Church is equally grounded vpon them.

*Chrysost. in  
Gal. 2.*

*Chrysost. in c. 1.  
Actorum.*

*Paul* had no neede of *Peter*, but was equall vnto him in honour, that here I say no more: Why did not *Peter* alone desire of Christ, that hee would giue him some person to be substituted in the place of *Iudas*? *Chrysostome* answereth, *Peter* was now made better then before; and a little after, Consider, how *Peter* did all things by the common consent of the Disciples, nothing of his owne authoritie nothing with command.

*Chrysost. in Gal. 2.*

And now *Paul* sheweth himselfe equall vnto others in honour,

honour; neither doth hee compare himselfe vnto the rest, but vnto the chiefe, declaring, that euery one of them had obtained the like dignitie.

As soone as *Peter* heard, But whom say yee that I am? presently not vnmindfull of his place, he executed his primacie, a primacie of confession, not of honour, a primacie of faith, not of superiority.

*Amb. l. de Incar. Dem. Sacra. cap. 4.*

O B I E C T I O N.

**T**HE Pope or Bishop of Rome is the lawfull and lineall successour of Saint Peter, in that charge and Office which our Saniour gave vnto Saint Peter ouer his Church Militant.

A N S V V E R E.

**I**F it were granted vnto you, that Saint *Peter* was the supreme gouernour of the Church, which we yeeld vnto you, not according to the truth it selfe, but your owne peruerseness; yet you doe but gull the world when you make them beleue, that this power is descended and inuested in the Bishop of Rome, and that from the authoritie of the holy Scriptures, seeing your ancient and best Diuines thinke it rather to bee in the Church then deuolued vnto the Pope. For seeing the roote, and fountaine of Ecclesiasticall power consisteth in iudging and deciding causes of faith, from whence all the parts of this primary power doe flow, as *Stapleton* saith, many learned Diuines and some Councils affirme, that the Councell is aboue the Pope, and that supreme Ecclesiasticall power to define matters in Faith, enact Lawes, grant Indulgences &c. is more principally and immediatly, and immoueably in the Councell, then in the Pope. But because the Church cannot euer remaine assembled, and exercise this power by her selfe; Therefore Christ ordained the Pope as a generall instrument to performe all the actions of the Church in her name: Whereon it fol-

*Stap. l. 6. Princip. in / ras. Conc. Constant. sess. 4. Basiliens. sess. 33. See. Bell. de Contil. l. 2. c. 14.*

*Bell. l. 2. de Con-  
cil. c. 16.  
Cam. tracn. q.  
V. sp. att. 3. pag.  
380.*

loweth, as *Bellarmino* collects, that the Church should be the immediate Vicar of Christ, the Pope of the Church. Again by the rules of popery, the Monarchie of the Church, and the Bishopricke of Rome are two distinct things, and may be separated, if the Pope and a Councell thinke it conuenient.

*Turrecrem.  
summa de Ec-  
cle. l. 2. c. 36.  
Causa loc. com.  
l. 6. c. 8.*

Thirdly, it is your common opinion, that *Peter* was first Bishop of Antioch; whereon it followeth, that the Bishop of Antioch should claime this power, rather then the Bishop of Rome: How then commeth it to passe that the Pope is *Saint Peters* successor? The answer is, he changed his Sea: But is this to be found in all the Scriptures? your owne men deny it; therefore it will be a difficult point for you to proue by the Scriptures, that the Pope hath succeeded *Peter* in his Monarchy.

### OBIECTION.

*Ephe. 4. 12. 13*

**T**HE power which our Saviour gaue to *Saint Peter* over his Church militant was giuen him, as likewise the power to other Apostles, to the consummation of the Saints, to the edifying of the body of Christ, untill wee all meet in the vnitie of the faith, and knowledge of the Sonne of God, as *Saint Paul* testifieth; and therefore to continue in the Church, so long as the Church is to continue.

### ANSVVER.

**W**Hen *St. Paul* saith, *Ephes. 4. 11.* That Christ gaue some Apostles, & some Euangelists, and some Pastors and teachers, &c. In those verses he laieth downe the end of the seuerall officers in the Church. First, the end, that is the consummation why they were appointed, *v. 12.* for the perfecting of the Saints; for the worke of the Ministry; for the building vp of the body of Christ: and this is the true end, both of those that were to continue but for a time, as Apostles, Prophets, Euangelists, and of such as should abide longer, as Pastors and teachers. Secondly, he

he shewes the end of expiration, and termination, how long they should continue, vers. 13. Till we all come into the vnitie of the faith, &c. Now to ioine all these officers together, as if they were to remaine in the Church till wee all meet, &c. is a fallacie, to lap vp those things in one, and together, which haue seuerall expirations; for the Apostleship is ceased. The best of your Diuines, who say that the Pope succeeded *Peter* in the government of the Church; yet dare not say, that hee succeeded him in his Apostleship, for that was extraordinary, and *extraordinarius potestas non transfertur in successorem*; but in his Bishopricke power, which is ordinarie to continue till the ende.

*Saund. de v. f. Monarc. l. 6. Sup. l. 6. princip. c. 74.*

Thus *Bellarmino*, The Bishop of Rome, doth not properly succeed *Peter*, as an Apostle, but as an ordinary Pastor; neither doe Bishops properly succeed Apostles, because they were not ordinary, but extraordinary, and so none succeeds them.

*Bell de Pontif. l. 4. c. 25.*

Where *Cyprian* had said, that the rest of the Apostles had equall power with *Peter*, this must bee vnderstood of equalitie of Apostleship, say your Annotations vpon him, which ceased when the Apostles died, and passeth not ouer to Bishops, and reason inforceth it; For that one bee an Apostle, are required, First, that hee bee immediately called of Christ, Gal. 1. 12. Secondly, a commandement to teach all nations, Matth. 28. 19. Thirdly, that hee hath seene Christ in the flesh, 1. Cor. 15. 8. Now these are incident to no Bishops in the world; for they are mediately called, Acts 20. 28. They haue speciall flockes ouer which they bee set, 1. Pet. 5. 1. and they haue not seene Christ in the flesh: if you like not this, take *Bellarmines* reason, They cannot be said to succeed the Apostles, that haue no part of Apostolicall authoritie: The Apostles might preach through the whole world, and found Churches, Matt. 28. This Bishops cannot doe: Apostles could write Canonically Bookes, this Bishops cannot performe: Apostles had

*Annot. in Cyprian. excusa Rom. d. Paul. Minut.*

*Bell. ibid.*

the gift of tongues, and miracles, this Bishops haue not: The Apottles had iurisdiction ouer the whole Church. Bishops haue it not. Therefore it is plaine that Bishops succeed not the Apostles in their Apostolike power, and that it was not to continue as long as the Church continues, which is the contradiction of your conclusion.

### O B I E C T I O N.

**W**hich is also proued by that, *Vpon this rocke will I build my Church, and by that, Feed my sheepe*: for so long as the building of the Church continueth, or the flocke of Christ is to be fed, which will be to the end of the world, so long must the rocke, whereupon the Church is built, and the Pastours who must feed the sheepe, continue. But this cannot bee in Saint Peters person; therefore in his successors. See Saint Augustine his wordes before in that position, *That the true Church can neuer want a lawfull personall succession of Pastors, vpon these wordes of the Psalme 44. For thy Fathers are borne sonnes vnto thee.*

And Saint Chrysostome, who saith, *Why did our Lord shed his blood, surely to redeeme those sheepe, the care whereof hee committed to Peter, and also to his successors.* Now that the Bishop of Rome is the lawfull and lineall successor of Saint Peter, is as authentically and evidently proued, as that Lewis the thirteenth of Fraunce, is lineall successor to Hugh Capet, or his Maiestie of England to William the Conquerour. Saint Irenaeus, Optatus, Saint Epiphanius, and Saint Augustine doe deriue the successions of the Bishops of Rome from Saint Peter, untill the Bishops that liued in their times. Besides Eusebius, or Saint Hierome, Prosper, and all such as haue written the Chronicles of Ecclesiasticall affaires, doe not omit to continue the Bishops of Rome, untill their owne dayes. And so well is this succession knowne, that Master Fulke saith wee can count it on our fingers: And Saint Augustine doubteth not to say, *That the succession of Priests from the seat of Peter (to whom our Lord after his resurrection commended his sheepe to be fed) untill that present Bishop held him within the lap of the Church.*

ANSWER.



ANSVVERE.

**I**N the two places, *Vpon this Rocke I wil build my Church,* and, *Feed my sheepe:* we will grant your inference, that this must bee continued by *St. Peters* succellours, and the Apostles, who are Bishops and true Pastours, as *St. Austin* teacheth in Psalm. 44. But these succellours succeed them not in their Apostleship, which is your monstrous conclusion, but into their common office of teaching, which they had together with other Pastours of the Church: For the Apostles had something singular, in the bounds whereof their Apostleship was properly confin'd; as those that formerly I mentioned, which admit no succession: They had some things common, as to teach and preach, to comfort and counsell, to rebuke and exhort; into which faithfull Pastours doe succeed them, as the Fathers teach. The Apostles and their succellours in the Church possesse the full grace of ministry, saith *Cyril*. All Bishops are succellours of the Apostles, saith *Ierome*. Christ speaketh vnto the Apostles, and by them to all Bishops, who by successive ordination come into their rounge: and this is that succession, which both *Chrysostome* and *Saint Austin* speake of; and not of succession into the Apostleship: For then as many Bishops as the Church should haue, so many Apostles should thee possesse. Yet let all this bee granted, that you haue laid for your foundation, that Apostolicall power is to continue in the Church: how proue you the Pope to haue this, or that other Bishops haue it not? Because say you, he is *Saint Peters* succellour. By what right? by what euidence? by what Scripture? Here should you haue shewed your skill, haue displaid your forces, to proue by the Scripture your holy father his succellor in that monarchie, which you pretend *St. Peter* possessed: But here is deepe silence, not one sentence, not one syllable you can produce; and that you are conscious enough of vnto your selfe: For your owne side affirme, that it cannot bee

*Cyril l. 3. in  
Ioh cap. 20.  
Ier. epist 85.  
Cyp. lib. 4. ep. 9.  
ad Flor. Papi-  
anum.*

*Bellar. de Pont.  
lib. 1. cap. 12.*

dou-

doubled out of the holy Scripture; but is meerey ground-  
 ed on Tradition. Where now is your promise performed,  
 to make good your faith out of the Scriptures, when  
 your chiefe bulwarke of it, the Popes Primacie, hath not  
 one word to support it? Here let the reader make a stand,  
 and consider with himselfe, whether you delude not your  
 Profelytes, when you make them beleue your Popes mo-  
 narchie is founded on the Scriptures. Yet wee will graunt  
 you this also, that many Popes haue succeeded *Peter*, be-  
 cause the Ancients say so: doeth any of them say, that hee  
 succeeded him in the Apostleship? confesse the trueth, and  
 shame the deuill, that none of them saith so: Very few of  
 your owne Diuines acknowledge so; but the most part  
 runne the contrary course, and auow that they did not so.  
 Yet further let it be granted vnto you, that all those whom  
 the Fathers mention, succeeded in the Apostleship; how  
 proue you that all the rest of the Popes vntill these times,  
 haue done so? whereof some haue bene serpents to the Ro-  
 manes, *Phaetons* to the world, as *Tiberius* called *Caius*;  
 some boyes and youths, some Simoniacks and theeues;  
 yea, when there haue bene three or foure Popes at once,  
 as often it happened in the two and twentie Schismes in  
 your Church, whereof the last continued fourtie yeeres,  
 that it could not easily bee iudged, which of them was the  
 Pope, saith *Bellarmino*: and yet you can as authentically  
 proue the present Pope *S<sup>t</sup>. Peters* successeur, as his Maiesty  
 to succeed *William* the Couquerour: By what meanes? by  
 the Chroniclers that relate them. But then I wish you to  
 remember *Cannus* his rule, *that prater authores sacros, nullus  
 historicus certus esse potest, id est, idoneus ad faciendam certum  
 in Theologia fidem*: and whom meane you, *Honorius* the  
 Monotholite, or *Gregory* the Necromancer. schismaticke,  
 heretike, and of all mortall men the worst? or *Boniface* the  
 foxe, lyon, dog? or *Alexander* the sixt, the Simoniacke  
 and incestour? or *Iulius* the warriour? are these the men  
 that you can reckon for Saint *Peters* successeurs, and Soue-  
 raignes

*Bell. lib. 4. de  
 Pontif. c. 14.*

*Cannus loc. com.  
 lib. 11. cap. 4.*

raignes of the Church? Would Saint *Austin* by these bee retained in her? or doe these keepe you in her at this day? Long may you haue such Soueraignes, that would bee subiect to such Lords: But Saint *Austin* had farre other meanes, and men, that retained him in her lap; which hee vnfoldeth in that place mentioned by you: as first, the most sincere wisdom and trueth, which (saith hee) is to bee preferred before all things, wherewith hee was kept in the Church: Secondly, the consent of nations and people: Thirdly, authoritie begun by miracles, nursed by hope, increased by charitie, confirmed by antiquitie: Fourthly, succession of Pastours, from the seat of the Apostle *Peter*, vntill the present Bishop: These are the coards which *S<sup>t</sup>. Austin* connecteth together, wherewith hee was holden in the Church, and seuered them not, as you vnadvisedly doe, vrging the succession of your Popes, and omitting the succession of trueth, which he saith, is to bee preferred before all the rest.

*The Bishop of Rome succeedeth not Peter in the pretended Soueraignie, or ecumenicall Bishopricke of the whole militant Church: But the precedencie which hee had before others: was giuen him, because that citie was the seat of the Empire.* Antisipasi.

Matth. 28. 17. Goe teach all nations.

2. Cor. 11. 28. Besides those things that are without, that which commeth vpon mee dayly, the care of all the Churches.

1. Pet. 5. 2. Feed the flocke that is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind, &c.

Moreouer, all those Scriptures before produced, which denie *S<sup>t</sup>. Peter* to haue any soueraignie ouer the Church, doe conclude against the Bishop of Rome his supposed succellour: for the succellour hath no greater power then the predecellour; now the predecellour had no such soue-

raintie as the Papists pretend; therefore the successor cannot claime it. Nay, Saint *Peter* forbiddeth, 1. *Pet.* 5. 2. not as Lordes ouer Gods heritage; but as ensamples to the flocke which the Bishop of Rome now vsurping, sheweth, that in this he succeedeth not *Peter*, but *Constantine*.

*Con. Nice, can. 6.* Let the ancient customes continue in *Egypt*, *Lybia*, and *Pentapolis*, that the Bishop of *Alexandria* hath power ouer these, for the Bishop of *Rome* hath the like custome, and likewise at *Antioch* and other Prouinces: Let euery Church haue her owne honour preferued.

*Con. Const. prim. can. 2.* The Bishops that are without their Diocesses, let them not come to their Churches without their precincts, neither let them confound and trouble the Churches, according to the rules appointed.

*Concil. Chalced. aff. 15. can. 28.* Following euery where the Decrees of the holy Fathers, and acknowledging the Canon of 150. Bishops which was lately reade; We also do decree and ordaine the like things concerning the priuiledges of the most holy Church of *Constantinople*, that is new *Rome*. For the Fathers did rightly grant priuiledges to the Sea of old *Rome*, because that City was the seat of the Empire, and a 150. Bishops beeing moued by the same consideration, haue giuen equall priuiledges to the Sea of new *Rome*; rightly iudging that the Citie which is honoured with the Empire and Senate, and enioyeth equall priuiledges with the old Queene *Rome*, should be extolled and magnified in causes Ecclesiasticall, as well as shee.

*Cicero ab Aug. lib. 2. de Rep. cont. Domat. c. 2.* Let none of vs make himselfe Bishop of Bishops, or by tyrannicall feare force his fellowes to necessity of obedience, seeing euery Bishop hath free liberty, and licence of his owne power, and may not iudge another no more, then another may iudge him, but let vs all expect the iudgement of our Lord Iesus Christ, who onely and alone hath power to preferre vs in the gouernment of the Church, and to iudge of our acts.

*Cyprian Ep. 55. ad Corn.* A portion of the flocke of Christ is committed to euery

uery Bishop, which hee ought to rule and gouerne, as hee that must giue an account of his acts to the Lord.

There is one Bishopricke whereof a part is firmly holden of euery Bishop. \* Wherefoeuer any Bishop is, whether at Rome, Eugubium, Constantinople, Rhegium, Alexandria, or Tanais, hee is of the same merit and priesthood: power of riches, or humility of pouerty, maketh not an higher or lower Bishop, but all of them are successors of the Apostles.

*Idem de unitate Ecclesie.  
\* Ierom. ep. ad Euagr.*

Your venerable holinesse knoweth, that this name of vniuersall Bishoppe was offered by the holy Councell of Chalcedon to the Bishop of the Apostolique Sea, which now I serue by the diuine disposition, but none of my predecessors did euer vie that prophane title.

John Bishop of Constantinople by a new presumption and pride, doth terme himselfe, vniuersall Bishop.

*Idem lib. 4. ep. 34. ad Const. August.  
Idem ep. 32. ad Maurin.*

Priests that ought to weepelying in ashes, and vpon the pauement, desire names of vanity and glory, in new and prophane titles: and a little after; What is hee that dare presume to himselfe, to vsurp a new name, against the lawes of the Gospel, against the decrees of Canons: and againe, Let that name of blasphemie [viz. of vniuersall Bishop] bee farre from the hearts of Christians, whereby the honour of all Priests is taken away, while it is foolishly arrogated by one vnto himselfe.

Boniface the third, from the beginning of his Papacie dealt with Phocas, that the Church of Rome should be the Head of all others; which with much adoe, and not without great strife, was granted to the Apostolique Sea; the Grecians drawing that honour vnto themselves, and saying, that the fort of Christian piety should be there where the seat of the Empire was.

*Sabel. lib. 6. Anecd. 8.*

The seuenth Controuersie, of  
*the honour due vnto the holy*  
 Angels and Saints in  
*heauen.*

O B I E C T I O N.

**T**he holy Angels and Saints in heauen, is due more  
 then ciuill honour and reuerence.

A N S V V E R E.

**F**rom the Church militant, you ascend to the triumphant, Angels, and Saints; beginning with that honour which you giue them, which yet you dare not nominate, least your Reader should conceiue you to bee an Idolater: Therefore darkely, and as it were in a cloud, you describe it vnto him by a reference; telling him that it is more then ciuill, and yet not shewing what more. But that hee may see your Idolatry vnmasked, let him obserue, that your teachers make three sorts of honour. The one diuine proper to God, called *Latria*; Another ciuill, and humane, proper to men in ciuill societies; A third that is middle betweene both, termed *Doulia* giuen to creatures, for their supernaturall and excellent gifts. And because among holy creatures, the humanity of Christ doth singularly excell; for that it is vnited vnto the word; and likewise the blessed Virgin, as the mother of God, so exceedeth other Saints, that shee may bee termed our Lady, and *Queene*: therefore this third sort they seuer into two branches, *Doulia*, properly so called, common to all Saints; and *Huperdoulia*, proper onely to the blessed Virgin, and the

*Beilar. de san-  
 ctorum beat.  
 lib. 1. cap. 12.*



the humanity of Christ. This honour you expresse by consecrating of Temples, dedicating of holy daies, lifting vp your hearts, and powring out praiers vnto them, in going on pilgrimage to their tombes; in honouring of their reliques, adoring their images, besides other outward acts, as bending the knee, and bowing the body vnto them: which manifestly euinceth, that you ascribe diuine properties vnto them; as, to know our hearts, to bee able to heare and helpe a farre of, and thereupon giue them diuine honour. For howsoeuer in name you distinguish the honour you giue to God, from that you giue to creatures, terming the former *Latria*, this *Doulos*; yet in your actions you confound them, and giue *Latria* to Creatures, for *Latria* by Saint *Austines* definition, is *quasi sacra facimus & sacrificamus, vel aliquam nostram seu nos ipsos religionis ritibus consecramus*. Now this you doe, your Praiers directed to them, your Holy-daies, Temples, Candles consecrated to their seruice; all which you doe with religious ceremonies proclaime vnto the world, that you giue that honour which your selues say, is proper to God. Besides your counsell teacheth you, to giue *Latria* to the Sacrament of the Eucharist, which Saint *Austine* calleth the bread of God, and truly distinguisheth from God, that is, Bread; and calleth the one *panem Domini*, the other *panem Dominum*; and *Aquin*: long before taught, that certaine Images and reliques, *via*. of Christ and the Crosse are to bee adored with *Latria*, that seruice that is proper to God. On the contrarie the Protestants ascribe no religious adoration vnto the Saints, but honour of loue, and of society; as Saint *Austine* termeth it, which they conclude in these heads. First, by giuing God thanks, both for his blessings bestowed vpon them, and by them vpon vs; and for their happie deliuerance from this sea of miserie, and glorious arriuall at the harbour of rest. Secondly, in a liuely remembrance of their sweet conuersation, and honourable recognition of their graces

*August. de Ciuitate. l. 10 c. 1.*

*Concilium Trident. sess. 13. c. 5.*

*Tract. 50. in Enang. loh. Aquinas. p. 3 q. 25. art. 3. 4.*

*August. l. 20. contra Faust. c. 21.*

and vertues, with a serious indeauour, both to imitate them, and defend them from calumnies of malicious tongues. Thirdly, in execution and performance of their iust wills committed to our trust, either by bond of friendship, or community of religion, or law of nature. Fourthly, in an earnest desire to bee conioyned with them in their triumphant estate in that celestiall Ierusalem, where both wee may see Christ and enioy him for euer; This honour is rightly termed ciuill, and humane; for that it is giuen to them, which haue bene men as wee are, and are Citizens of that City whereof wee are, and haue a common policie, together with vs, though wee bee warring here on earth, and they gloriously triumphing in Heauen. If then, by more then ciuill honour, you vnderstand more then wee giue to Magistrates, or men that excell in humane gifts, for the managing of that corporall communion which wee haue in the affaires of this life; wee willingly graunt, that more then this is to bee giuen to Angels and Saints: for there is an higher degree of ciuill honour due vnto them, in respect of that Spirituall communion wee haue together. But if by more, you meane religious worship, and so not onely an higher degree, but an higher kinde, and of another Nature; As by making them our mediators to God, adoring their Images, worshipping their Reliques, consecrating daies and Temples to their seruice; then we deny that any such honour is due vnto them, nor your arguments in force anie such thing.

## O B I E C T I O N.

*Psal.* 138 v. 17  
*Ioh.* 15. v. 14.

**T**O me thy friends, O God, are exceedingly honourable. *Loe here David being King, auoweth that the friends of God are greatly to bee honoured by him: Certes not with ciuill honour; for such hee ought not to them, hee being King, and the friends of God being all those that doe the things he comman- deth, as our Saviour testifieth, of what condition, or degree so- euer.*

A N.

## ANSVVERE.

THat which you vrge out of Psalme 139. 17. is grounded on your vulgar vitious translation; Where it is not to bee read, how honourable are thy friends vnto me, but how pretious are thy thoughts: For the friends of God are rather to bee termed *Ahabim* then *Regnim*; which word vsually signifieth neighbours, and companions, whereof neither can bee attributed vnto him, and thus *Arius Montanus* readeth this place: *Quam pretiose sunt cogitationes!* which *Bellarmino* perceiuing, passeth ouer this Scripture in silence, as knowing it impertinent to prooue the honour of Saints: but let it bee granted, that it is to be translated, as you haue produced it, it inferreth no honour to the dead Saints, but vnto them that are aliuie, yea if it bee applied to the dead (for such in the Popish language onely are Saints) yet inferreth no religious, but onely ciuill worship due vnto them. But *Dauid* say you owed them no ciuill honour. For the clearing of which point wee are to obserue, that honour is a Testimony of excellency in him to whom it is giuen: so the supremest honour is due to God, for that hee is the fountaine and wel-spring of all excellencies; next, to creatures in seuerall degrees, according to the seuerall excellencies wherewith the Lord enricheth them, either in regard of their Offices, or of their gifts and indowments, as first to the Magistrate for his preheminance, 1. *Pet.* 2. 13. To the Minister for his message, *Heb.* 13. 17. To the prudent for his wisdom, *Gen.* 41. 39. To the learned for his learning, *Az.* 5. 34. And specially to the sonnes and seruants of God, for their new birth and graces that accompanie it, though otherwise for their outward estate neuer so meane, 1. *Cor.* 12. 24. Now then; as the Magistrate for his office is to receiue honour, so is hee to giue vnto others for their gifts, especially for the graces of the holy spirit, that precept binding him as well as any other,

וְלִי מֵה  
יָקָר  
רַעִי

*Aquin in Phil.  
c. 2. lect. 1.*

*Aust. Tom. 6.  
cont. serm. Ari-  
an. c. 23. Fratres  
secundum Apo-  
stolum nuicem  
se honore pre-  
ueniunt non  
tamen adorant.*

*Aust. l. 20. cont.  
Fausß. c. 21.*

*Mat. 26. v. 13.*

*Luk. 22. 19.*

ther, Rom. 12. 10. Goe one before another in giuing of honour: and *Aquinas* giues the reason; for that euery one beares a double person, of himselfe and of Christ. So that if he be not to be honoured for his owne, yet is he to be reuerenced for his sake, whose image he beares: but this can be vnderstood of no other then ciuill honour, as Saint *Austin* interpreteth it. Therefore it is a bold assertion without probabilitie of truth, that Princes owe no ciuill honour vnto the Saints; for if it were demaunded, whether that precept which Saint *Paul* giueth to the Hebrewes, *Obey them that haue the oversight ouer you, and honour them*: or that Saint *Peter* teacheth, *Honour all men*, 1. Pet. 2. 17. binderh not the Prince as well as the subiect; there is none that can deny it, but this must needs bee conceiued of ciuill honour; therefore ciuill honour and respect is due to the Saints, euen from Kings, except they be put out of the catalogue of men. Moreouer, the reuerence you giue to the Saints alieue, is meere ciuill; you build them no Temples, you erect them no Images, &c. But the honour wherewith wee reuerence the dead, is the same with that wee giue to the liuing, as Saint *Austin* teacheth.

### O B I E C T I O N.

**W**HERE this Gospell shall bee preached in the whole world, that also which shee hath done shall bee tolde for a memory of her. Loe heere an exceeding honour decreed by our Saviour himselfe to Saint Mary Magdalen. Where is to be noted, that this is commanded to be done in memorie of her, in like manner of speech as our Saviour commanded the holy mysteries to be celebrated in memory of him.

### A N S V V E R E.

**T**HE exceeding honour decreed to *Mary*, Matth. 26. Is a conceit of your owne. no consequence of the Scripture; where a memoriall of her loue is commended, no religious odoration of her person ascribed vnto her.

Saint

saint *Austin* manifestly distinguisheth them in the Martyrs: Wee doe not erect Temples to our Martyrs (which yet *L.b. 2. de civi-*  
you doe) nor Priesthood, seruice or sacrifices; because not *tas. c. 27.*  
themselves, but their God is our God, yet wee honour  
their memories. as the holy men of God, who euen to the  
death of their bodies haue struien for the truth. This is the  
honour we Protestants giue them, an honourable commemo-  
ration of their vertues, no religious odoration of their  
persons: but what is the meaning of your metaphysicall  
obseruation? Note, say you, that this is commanded to be  
done in memory of her, in like manner of speech as our  
Saviour commanded the holy mysteries to bee celebrated  
in memory of him. Is your adoration of *Mary Magda-*  
*len* prescribed in the like manner of speech, with remem-  
brance of Christs death and passion? What if it be, as in-  
deed it is not? are your Temples, Feasts, Images consecra-  
ted to her, commaunded in equall manner of speech with  
the holy Mysteries, that represent vnto vs our Lord and  
Saviour? No maruell though you imagine so, when you  
interpose betwixt Gods iustice, and our offences, the merits  
and blood of other Saints, as well as you doe the merites  
of Christ, as appeareth in many of your prayers offered  
vp vnto them, whereby the world may take notice of your  
grosse Idolatry; that in your blinde deuotions, doe equally  
magnifie the memory and merits of the Saints, as you doe  
of our only Aduocate and Mediatour Christ Iesus.

OBJECTION.

**I**OSUAH, being in the fildes of the Citie of Iericho, saw *Iosuah 5. 13.*  
a man standing against him, holding a drawn sword and he  
went nere to him, and said, *Art thou ours, or our aduersaries?*  
who answered, *Nay, but I am a Prince of the house of our Lord.*  
Iosuah fell flat downe to the ground, and adoring, hee saide,  
*What speaketh the Lord to his seruant? Loose, saith hee thy*  
*shoe from thy foote, for the place whereon thou standest is ho-*  
*ly; and hee did as hee was commanded. Loe heere the Angel*

Y

not

not only adored to the ground, but also the ground it selfe, neere where he stood, duely reuerenced in respect of him.

## A N S V V E R E.

**T**HE place of *Iosuah*, I grant, doth inferre more then ciuill honour due to that Angel that appeared vnto him, who was not a created spirit, but the Angel of the great couenant, Christ Iesus our Lord, which appeareth by this; that he receiueth that honour from *Iosuah*, which Angels refuse, Reuel. 19. 10. & 12. 8. Secondly, that hee stileth himselfe Prince of the warre of God, which is not attributed to any created Angel. Thirdly, the Scripture in the same place termeth him *Iehouah*, vers. 5. Fourthly, *Iosuah* calleth him *Adonai*, my Lord; which word when it signifieth God, is written with *Kamets*, as in this place; when a creature, with *Pathach*. Fifthly, the Hebrewes interpret it of *Michael*; Now *Michael* is no created Angel, as the very word signifieth.

*Orig. in hunc locum.*

Thus *Origen* interpreteth this place, when *Iosuah* heard him say, I am the Prince of the warre of God: he worshipped him and saide; Lord, what doest thou command thy seruant? heereby informing vs that which the Apostle saith, Beleeue not every spirit, but try them whether they be of God or no. *Iosuah* therefore knew, that he not onely was of God, but that hee was God; for hee would not haue worshipped him, if hee had not knowne him to bee God: For who is the Prince of the warre of God, but our Lord Iesus Christ. You adde, that not onely the Angel is heere adored, but the ground it selfe duely reuerenced, for respect of him. But this reuerence is neither *Latria*, nor *Doulin*, but a due respect vnto such places as are sanctified by Gods presence, which we will easily graunt you. Howbeit, that the like respect is to bee giuen to places where Angels appeare, is a straine that this Scripture cannot bee stretched vnto, nor your selfe euer able to make good.

*Religions*



*Religious honour is due to God alone, and onely civill is Anithrope;  
due to the creatures.*

Matth. 4. 10. Thou shalt worship the Lord thy God,  
and him onely shalt thou serue.

Col. 2. 18. Let no man beguile you of your reward in a  
voluntary humilitie, and worshipping of Angels, intru-  
ding into those things which he hath not seene.

Reuel. 22. 8, 9. When I had heard and seene, I fell downe  
to worship before the feet of the Angel, which shewed mee  
these things: then saith hee to mee, See thou doe it not;  
for I am thy fellow-seruant, and of thy brethren the Pro-  
phets, and of them that keepe the sayings of this booke.

Reuel. 19. 10. And I fell at his feet to worship him; and  
hee said vnto mee, See thou doe it not: I am thy fellow-  
seruant, and of thy brethren, that haue the testimony of  
I E S V S; worship God.

Actes 10. 25, 26. And as Peter was comming in, Cor-  
nelius met him, and fell downe at his feet, and worshipped  
him, but Peter tooke him vp, saying; Stand vp, I my selfe  
also am a man.

Rom. 1. Paul a seruant of I E S V S C H R I S T: and  
v. 25. They worshipped and serued the creature in stead  
of the Creatour.

Philip. 3. 3. Wee are the Circumcision, which worship  
God in the spirit.

From these places the Fathers proue Christ, and the ho-  
ly Spirit to be God; because religious worship is given vn-  
to them, which would not hold if it bee attributed to crea-  
tures, *Ambrose lib. 1. de fide ad Gratian. cap. 7. Paul for-*  
*biddeth me to serue the creature, but warneth me to serue*  
*Christ; Christ therefore is no creature; & lib. 2. de spiritu.*  
*Sanct. cap. 6. If the Spirit be a Creator, then is hee not a*  
*creature: for the Apostle manifestly distinguisheth be-*  
*twixt the Creatour and the creature, saying; They haue*  
*serued the creature, rather then the Creator: and teacheth*

vs to serue the Creatour, condemning them that serue the creature. And because he knew the Spirit to be the Creatour, hee teacheth vs also to serue him, saying; Beware of dogs, beware of euill works, beware of concilion: for we are the Circumcision, which worship God in the Spirit.

*Cyril besaur.  
lib. 2. cap. 1.*

Thou fallest into Idolatry, when thou confellest not him truly to be God, and yet adorest him whom thou beleeuest not to bee consubstantiall with the Father, but rather a creature: for whatsoeuer is not consubstantiall to God, that by nature cannot be God: He saith, The Lord thy God is one Lord. So the nature of the Deitie is one, which alone is to bee adored: for hee saith, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

*Nicenez.  
orat. de Spir.  
sancto.*

If Christ be to be adored, how is hee not religiously to be worshipped? if religiously to be worshipped, then he is God: one dependeth on another.

*Theodor. inc. 2.  
ad Coross.*

They that defended the Law, perswaded men to worship Angels, saying: The Law was giuen by them: this vice continued long in Phrygia and Pisidia; whereupon the Synode congregated at Laodicea, which is the Metropolis of Phrygia, by a Law forbade that any should pray vnto Angels.

*Epiphani. lib. 2.  
hæres. cap. 75.*

Certainely the body of *Mary* was holy. yet was she not God. she was a virgin and honourable. yet not giuen vs for adoration; but her selfe worshipped him, who being borne of her in the flesh, came from heauen, from the bosome of his Father: Whereupon the Gospel warneth vs saying, that which the Lord spake; *Woman, what haue I to doe with thee? my houre is not yet come:* that some might not thinke the holy Virgin to be ouer excellent, he stileth her a woman, as foretelling those things which would come to passe on earth; in fauour of sects and heresies, lest any admiring too much her holinesse, should fall into this heresie, and the madnesse thereof: for the whole matter of it is a mockage and an old wiues fable, as I may say. What doeth the Scripture  
speake

speake of it? what Prophet euer commanded a man to be worshipped, much lesse a woman? She indeed was a worthy vessell, but yet a woman, and not changed from her nature. And a little after, *Elias* is not to bee adored, if he were aliue, nor *Iohn*, nor *Thecla*, nor any of the Saints: for that old errorr must not rule ouer vs, that wee should forsake the liuing God, and worship those things which were made by him: and if he would not haue the Angels to be adored, much lesse the blessed Virgin, which was borne of *Anna*, and begotten by *Ioachim*, &c.

We neither account Martyrs to be Gods, neither accuse our selues to worship them; wee rather praise them with great honour, for that valiantly they haue striven for the trueth and kept the sinceritie of faith.

Wee worship and adore not the Reliques of Martyrs; not the Sunne, the Moone; nor Angels, Archangels; not Cherubim, Seraphim, or any name nominated in this world, or in the future, lest we should serue the creature rather then the Creatour, who is blessed for euer.

Our Religion teacheth vs not to worship dead men: for if they haue liued well, they seekeno such honour; but would haue vs to worship him, by whose illumination they reioyce, that we are fellow seruants of his merit: they are therefore to bee honoured for imitation, not worshipped for Religion.

We honour the Angels with loue, not seruice; we build them no Temples: for so they will not be honoured by vs; for that they know if we be good, wee are the Temples of the highest God.

We worship the Martyrs with that worship of loue and fellowship, wherewith holy men of God are worshipped in this life.

Wee erect not Temples to our Martyrs, as Gods, but frame them memories, as to dead men, whose spirits liue with God; we build them no Altars to sacrifice vnto them; but offer that to him, who is the onely God, both theirs and ours.

*Cyrrill. Alexand  
l. 6. cont. Iulian.*

*Ierom. tom. 2.  
epist. ad Ruffin.*

*Aug. de vera  
Rel. cap. 55.*


*Ibidem.*

*Aug. contra  
Faust. lib. 20.  
cap. 21.*

*Aug. de ciuit.  
lib. 22. 110.*

The eight Controuersie, of  
*prayer to the holy Angels*  
 and Saints in heauen.

O B I E C T I O N.

 *O pray to the Angels or Saints in heauen, doth not derogate any whitte at all from our Saviour Christ his office of Mediatour.*

A N S W E R E.

**F** Rom the generall reuerence of the Saints and Angels, you descend to particulars, to shew what honour it is you ascribe vnto them, inuocation of their names, in this controuersie, adoration of their reliques in the ninth, and of their images in the tenth; mingling heauen with earth, as *Plutarch* chargeth the Gentiles, for that of men they made gods, and gods of men: Whereof *Vines* complayned iustly in his time, when hee saith, That many Christians doe worlhip the hee and thee Saints no other wise then God; neither doe I see in many things what difference is betweene their opinion of the Saints, and that which the Gentiles thought of their gods.

You neede not now feare that impiety, wherewith the heathens charged the first Christians, that they had no gods but one: for according to the number of the Saints, so haue you multiplyed your gods, that it grew to a prouerbe: *Deus non cognoscitur inter sanctos.*

First, you teach that the Saints departed, are in our necessities to bee inuocated, and in some sort to bee adored, terming them our helpers, preferuers, keepers, our refuge, defence,

*Plut in Remulo*

*Comment in  
 Aug. lib. 8. de  
 ciu. c. vii.*

*Calm. artidos.  
 aduer. all facul.  
 Theol. Sorbon.  
 artic. 15.*

defence, safety, which the Scripture attributeth to God alone.

Secondly, that Christ is iust and our iudge, and more seuer and harsh to vs, therefore wee must flie to Saints, as more mercifull, gentle, propitious, as hauing themselues triall of our infirmities, directly contrary to the Scriptures, Heb. 2. 4.

Thirdly, that because we are sinfull and destitute of merit, therefore we must pray vnto the Saints, that they would apply vnto vs their merit, and interpose it betwixt Gods iustice and our vnworthinesse, whereby we may be made worthy of Gods promise; contrary to the Scripture that for merit, reuoketh vs still to Christ; and that hee it is by whom we haue accesse to God, Rom. 8. Ephes. 3.

Fourthly, that thay see, know, and heare the particular prayers and necessities of euery one, yea and their secret and particular thoughts and groanes; contrary to the Scripture, Rom. 8. 1. King. 8.

Lastly, that they haue particular stations and procurations, allotted vnto them, as prouinces, trades, sickeneses, which they take care of, and prouide for, as St. George for England, St. Dennis for France, &c. yea particular Cities, as Saint Ambrose for Millaine, Saint Paul for London; yea seuerall trades, as Saint Gregory for students, St. Luke for painters, Saint Eustace for hunters, &c.; yea diseases and sickenesse, as St. Roche for the plague, St. Iohn for poyson, Apollonia for toothach, Liberius for the stone; which Bellarmine taketh vpon him to defend, and yet is a direct imitation of the Gentiles, as Prudentius telleth vs:

Beilar. de sanct.  
beatis. c. 7. 8.  
Lib. 2. cont.  
Symac.

*Quaquam cur Genius Roma mihi flagitur unus  
Cum portis, domibus, thermis, stabulis soleatis  
Assignare suos Genios, perque omnia membra,  
Vrbes, perque locos, Geniorum millia multa  
Fingere, ne propria vocat angulus vllus ab umbrâ.*

Yea

Salazar in 1.  
 Timot. 2. dis. 8.  
 Alex. Hales, q.  
 92. memb. 1.  
 art. 4. Super.  
 in 3. par. Aquir.  
 q. 52. art. 1. dis.  
 42. tom. 2.  
 Cassand. consult.  
 art. 21. sessio.  
 9. & vit.

Yea, to increase the harvest of your superstition, you haue deuised Saints that rather were diuels; yea some that neuer were in *verum natura*, as Saint George, Saint Christopher, Saint Catharine, eleuen thousand Virgins, seuen sleepers &c. These are the fruits of your Idolatry, proceeding from the inuocation of Saints, without any warrant of Scripture; for *Salmaron* confesseth, that it is not expressed in the New Testament, because it would bee an hard precept to the Iewes, and dangerous to the Gentiles; and *Alexander of Hales* disputes, that God about simply is to be inuocated, and that Saints rather in the degree of them that pray themselues, then prayed vnto, which *Cassander* obserued out of him: Yea the Councell of Trent, when they teach inuocation of Saints, alledge not any Scripture, but custome of the Church, consent of Fathers, and Decrees of Councils for it.

## O B I E C T I O N.

Rom. 15. 30.

**S**aint Paul prayeth to the Romanes in this sort; *I beseech you brethren, by our Lord Iesus Christ, and by the charity of the holy Ghost, that you helpe me in your prayers for mee to God. The like hee hath to the Ephesians, cap. vi. ver. 19. the first to the Theff. cap. 5. and else where often, but if the prayer to Saints on earth, doth not derogate from the mediators ship of Christ, certes the prayers made to them in heauen cannot.*

## ANSVVERE.

**W**hen you say, that Saint Paul prayeth to the Romanes, 15. 30. to the Ephes. 6. 19. to the Theff. 1. Theff. 5. you trifle in an idle Homonomie of the word prayer: for compellation is one thing, when we pray, that is desire the faithfull that are aliue, and may know our particular necessities, as fellow members, to offer vp their praier to God for vs: Inuocation is an other thing, when we pray to them; that is by religious adoration, call vpon them for their helpe in our distresses, as mediators betwixt God



God and vs ; the former whereof , Saint *Paul* and other Saints haue practised , the latter neuer : to as you delude your reader, when you tell him, Saint *Paul* prayeth to the Romanes, to the *Ephesians* ; that is, doth inuocate them with religious worship for their helpe, which he doth not; whereas he onely prayeth them, that is, requesteth them to become suiters vnto God, for his assistance; for which there is both commaundement, promise, and example in the Scripture; but for Angels or Saints departed, there is none at all.

O B I E C T I O N.

**A** *Gain*e Iacob prayed to his good Angel in this sort: *The* Gen 48.16.  
*Angell that deliuereth me from all euills , blesse these*  
*children.*

A N S V V E R E.

**H**ere likewise you fall into your former fault; for this word Angel, is sometime taken for an increated spirit, our Lord Christ, who therefore is called an Angell, for that hee hath manifested all things that are necessary vnto saluation, saith *Iust. Martyr*: So is he stiled, *Malach.* 3.1. *Exod.* 14. 19. Or it is vsed for a created spirit, that adoreth the Angell increated, *Heb.* 1.6,7. In the former signification doth Iacob pray to an Angell, not in the latter, as the ancient fathers interpret it. When Iacob blessed his Nephewes, *Ephraim* and *Manasses*, and spake after this manner : God that nourisheth mee from my childhood to this present day, the Angell that deliuered mee, from all euill, blesse these children; He coupleth not together with God, any of the created Angels, nor did desire a blessing from the Angell, vpon his Nephewes, neglecting him that had bene his nourisher, but because hee precisely speaketh of that Angell which had deliuered him from all euill, hee sufficiently declareth, that

*Apol.* 1.

*Athanas.* tom.  
 1. *Orat.* 4. *Cons.*  
*Arian.* *Cicil.*  
*Alex.* *Thess.* 4.  
 3. cap. 4.

it was not a created Angell, but the Sonne of the Father.

*Antithesis.*

*Christ is the sole mediator of intercession, in which Office to ioyne any with him is to derogate from him.*

*Iohn 14. 6.* I am the way, the truth and the life; no man cometh vnto the Father, but by me.

*Rem. 8. 34.* It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, and maketh intercession for vs.

*1. Tim. 2. 5.* There is one God, and one Mediatour betwene God and man, the man *Iesus*.

*Heb 9. 24.* Christ is not entered into the holy places made with hands, which are the figures of the true, but into heauen it selfe now to appeare in the presence of God for vs.

*Orig. com.  
Celsus. 1. 8.*

That man ascendeth to the highest God, who worshippeth him inseparably, and indiuisibly by *Iesus* Christ, by whose alone conduct wee come to the father.

*Cicill. 1. 11. in  
Ioh. c. 9.*

Christ by no meanes will permit vs to aske any thing of his Father in prayer, but onely in his owne name.

*Aust. in Psal.  
108.*

That prayer which is not made by Christ, not onely doth not abolish sinne, but it selfe is turned into sinne.

*Aust. 1. 12. de  
Ciniz. 10.*

Wee erect no Altars, whereon wee must sacrifice to Martyres, but wee offer sacrifice to that one God, that is both theirs and ours, at which sacrifice the Martyres are nominated in their place and order, as the men of God which haue ouercome the world in the confession of him, yet are they not inuocated of the Priest that offereth sacrifice.

*Id. confess. 1. 10.  
cap. 42.*

Who shall I finde that can reconcile mee vnto thee, O Lord? shall I goe to the Angels? by what prayer? by what Sacraments? Many indeauouring to come vnto thee, and being not able by themselves, as I heare, haue tried these things, and worthily haue beene deluded.

*Aust. cont. Parmen. 1. 2. c. 8.*

Saint *Iohn* saith not, yee haue an aduocate ueringh im-  
mense

selfe from sinners, as if hee had no neede of propitiation which is made by the mediatour, sitting on the right hand of the Father and praying for vs; which if hee should say, hee should speake not onely proudly but falsely; but if hee should say, you haue mee a Mediatour, I pray for your sinnes (as *Parmenion* in a certaine place puts the Bishop as a mediator betwixt God and the people) who could behold him as the Apostle of Christ, and not as Antichrist: therefore that they may keepe the vnity of the spirit in all their prayers, let them be secure of one Mediatour: for Christian men commend one another to God in their prayers; but hee that prayeth for all, and none for him, this is the onely and true Mediatour. And *Paul* though hee were a chiefe member vnder the head; yet notwithstanding because hee is a member commendeth himselfe to the prayers of the faithfull. Neither maketh hee himselfe a Mediatour betweene the people and God, but desireth that all the members of Christ would pray one for another: And so the prayers of all the members that yet labour in the earth, ascend to the head, who is gone before into Heauen, in whom is the propitiation for our sinnes; for if *Paul* were a Mediatour, then the rest of the Apostles should bee so also, and so there should bee many Mediatours, and no reason could be giuen, why he should say, There is one Mediatour the Lord *Iesus*.

O B I E C T I O N.

**T**HE Saints in Heauen doe heare our prayers, and vnderstand our particular estates; therefore it is not idle and in vaine to pray to them as though they did neither. Prooofe, They are as the Angels of God in beauen, They are equall to the Angels: but the Angels know our particular estate. Mat. 22. 30.  
Luk. 20. 36.

## ANSVVERE.

**T**His is an other trick of your Idolatry, to make the Saints the searchers of our hearts, hearers of our sighes, and helpers of our particular necessities, directly contrary to the Scriptures, that make these proper to God, Rom. 8. 27. Ier. 17. 10. Yet now in them you can finde patronage of this Idolatry; Because, say you, the Saints are like, and equal vnto the Angels: now the Angels know our particular estates. To draw and force the Scripture to our owne meaning, contrary to it selfe, is a grosse abuse of it, saith *Hierome*; thus doe you: for when Christ saith, The Saints are like the Angels, in both places hee speaketh of that estate they shall be in at the day of iudgement, vnmarried, as Angels; not the estate they are now in. immediately after their resolution, as *Chrysostome* interpreteth it. Secondly, he speaketh of that likenesse in glory, which Saints possesse in respect of themselves, not of that equality in office and ministry, whereby they should become ministring spirits, for the good of their brethren, as Angels are.

Againe, it is vntrue that the Angels know all our particular estate, for they know no more of it, then that which God will haue them know, for their ministry; and so being sent forth, are present in the affaires of mortall men: but hence it followeth not, that they vnderstand al our particular wants, heare all our groanes, and helpe vs in all our necessities, which are the bold assertions of you Papists, which now you attribute vnto the Saints, who are not ministring spirits, nor interpose themselves in humane affaires, as Saint *Austin* proues out of Esa. 63.

## OBJECTION.

**S**EE that yee despise not one of these little ones, saith our Saviour Christ, Matth. 18. v. 10. For I say vnto you, that their Angels in heauen doe alwaies see the face of my Father

*Hier. ep. ad Paul.*

*Chrys. in hunc locum.*

*Aug. de cura pro mortuis, cap. 13.*

*ther which is in heauen. Yea, they know our secret thoughts, Luk. 15. 10. I say to you there shall be ioy before the Angels of God vpon one sinner that doth penance.*

ANSVVER.

**T**O little purpose is that place in Matth. 18. 10. Their Angels behold the face of God, therefore they know the particular estate of their little ones. For the beholding of Gods face is no more in that place, but the attending of his pleasure for the ministring vnto those, that hee sendeth them vnto; which importeth no farther knowledge, then God himselfe shall impart vnto them: but that they knowe our secret thoughts, which is your inference out of Luk. 15. 10. For that their shall bee ioy in heauen ouer one sinner that repents, doth very manifestly contradict the Scripture, 1. Kings. 8. 39. Psal. 7. 10. True it is that repentance discloseth it selfe, by outward effects, which they may know and so reioyce at the conuersion of a sinner; but hence it followeth not, either that they see our inward secret thoughts, or know our prayers, which are properly, *Ascensum mentis in Deum.*

OBIECTION.

**T**HE Saints haue power ouer nations to rule them; therefore doe they know their estates, Reuel. 3. 26. 27. Hee that shall overcome and keepe my wordes vnto the ende; I will giue him, saith our Saviour, power ouer Nations, and hee shall rule ouer them with a rod of iron.

ANSVVER.

**T**HAT Saints doe gouerne nations, as Christ promisseth, Reuel. 2. 26. 27. and therefore know their particular estate, is a glosse of your owne. For by power there promised to the Saints, is not any speciall procuration ouer particular Prouinces, singular men, or humane affaires in this life; but a participation of that spirituall inheritance,

and kingly prerogative, which GOD hath given vnto Christ, ouer all nations of the earth, Psal. 2. which he bestoweth vpon them; partly in this life, when by faith they overcome the world, and in the future putteth them in possession of it, when at the generall iudgement, both in body and soule they shall be vnited vnto him.

*Lyra in hunc locum.*

Thus *Lyra*; I will giue him power ouer nations, *id est*, in the last iudgement, wherein the Saints shall iudge with Christ, and so they shall haue power ouer the nations that shall be iudged, and hee shall rule them with a rod of iron, *id est*, with inflexible iustice, and they shall be broken like a potters vessell, *id est*, sinners then shall bee thrust downe into hell.

*Antithesis.*

*The Saints departed know not our hearts and secret cogitations, nor the particular necessities of the Saints in earth.*

2. Kings 12. 10. Beholde, I will gather thee vnto thy Fathers, and thou shalt bee gathered into thy graue in peace, and thy eyes shall not see all the euill which I will bring vpon this place.

Esay 63. 16. Doubtlesse thou art our Father though *Abraham* be ignorant of vs, and Israel know vs not.

*Aug. tom. 4. de cura pro mort. c. 13.*

If the soules of the dead were present at the affaires of the liuing, and should speake vnto vs in our dreames when we see them, then my godly mother, that I may not speake of others, would no night forsake me, who followed mee by sea and land, that shee might liue together with me; for God forbid that shee should become cruell in that happy life; that she should not comfort me her sorrowfull sonne, when any thing grieueth my heart, whom shee so dearely loued, and was neuer willing to see me sad; but doubtlesse that is true which the holy Psalmist speaketh; Because my father and mother forsake mee, the Lord tooke mee. If then our parents forooke vs, how are they present with vs in our cares and affaires? and if our parents be not present what



what other dead are they, which know what we doe or suffer? *Esay* the Prophet saith, Thou art our Father, though *Abraham* be ignorant of vs, and *Israel* knoweth vs not. If so great Patriarkes knew not, what the people begotten of them, and promised vnto them, suffered; how then should the dead interpose themselves to know and helpe the affaires and actes of the liuing? how shall we say, God provided for them that died before the euill came, which followed their death; if after death they seele those things, that befall in the calamitie of humane life? or peradventure wee are deceiued, when wee speake such things; can wee thinke them quiet, whom the vnquiet way of the liuing disquieteth? What great benefit is that then, which God promisseth to the most godly King *Iosias*, that hee should die, lest he should see the euill, which hee threatned should befall that place and people?

O B I E C T I O N.

**G**OD doeth sometimes heare, and accepts the prayers of his seruants or Saints for another man, when hee will not heare that man praying for himselfe: therefore it is profitable to pray vnto them.

A N S V V E R E.

**V**nderstanding the position, as needs you must, if you speake to the point of the seruants of God, and Saints departed; by whose prayer and merit the liuing are help't, as your Diuines teach; then it is most vntrue, that God heareth the prayer of the dead for any liuing, whom himselfe will not heare.

*Lumbard.*

*Beel. lib. 1. c. 17.*

O B I E C T I O N.

**G**od said to *Eliphaz the Temanite*, My furie is wrath against thee, and thy two friends: take you therefore vnto you seuen oxen and seuen rammes, and goe to my seruant *Iob*, and offer holocausts for your selues; and my seruant *Iob* shall pray

*Iob cap. xli. 7.*

pray for you: his face I will receive, that the folly be not imputed unto you. They went and did as our Lord had spoken unto them, and our Lord received the face of Iob, when hee prayed for his friends.

Againe, Pray one for another, that you may be saved: for the continuall prayer of a iust man availeth much, Iam. 5. 16.

### ANSVVERE.

FOR strengthening of your position, you produce *Iob*, lifting your language; as if he had done penance for his friends, when he offered sacrifice, and prayed for them: which your vulgar Translation hath heere mistaken, as it doeth in many other passages of holy Scripture. At the tenth verse, wherein the strength of the argument lyeth, and which according to the Originall is to bee read thus, And the Lord turned the captiuitie of *Iob*, when he prayed for his friends; yea, the Lord increased whatsoeuer *Iob* had, twofold. Where is now your penance and prayer, by merit, whereof *Iobs* friends escaped Gods wrath? I'o passe by this, there can no other matter be forced from this Scripture, but that vnder the state of the old Testament, Priests were to offer sacrifice and prayer for the sinnes of the people, which was *Iobs* office in this place; for which end it is said here, that *Iob* offered sacrifice, which was the shadow of the blood of Christ; without which, neither the prayer of *Iob* nor any meanes else, can finde acceptance at Gods hand. What patronage doth this afford to the pray-ers of the dead, that they should be of force to helpe the li-ving? If you reason as your Diuines vsually doe, that the li-ving is help't by the prayers of the living, ergo much more by the prayers of the dead, whose charitie is farre greater vnto vs: The answer is ready, that the Scripture affordeth precepts, promises, patternes of the one, but is altogether si-lent for the other; without direction whereof we may not inuocate any thing in the religion of God. We must learne, saith *Chrysostome*, to worship Christ, and honour him, ac-  
cording

ויחיה  
שב אח  
שבת  
איוב

*Chrysost. hom.*  
*5 in Math.*

cording to his will : for he that is honoured, delighteth in that honour, which himselfe willet, not which wee wish. And the same answer satisfieth also, that which you produce out of S<sup>r</sup>. James, who hath not a syllable of the prayers of the dead, but of the living one for another.

*Chrysost. hom. 51. in Math.*

# OBJECTION.

**I** Alledge not the Fathers testimony for prayers to Saints, they being confessed by the learned Protestants, to have taught that doctrine; namely, Fulke saith in Nazianzene, Basil and Chrysostome, there is some mention of the invocation of Saints to helpe us with their prayers, the like he confesseth of Ambrose, Austin, and Ierome : So that we see the doctrine of the Greeke and Latine Church in this point, by the confession of one of our severest aduersaries, to have beene twelve hundred yeeres agoe the same with the doctrine of the present Church of Rome.

*2. Pet. chap. 1. sect. 3. Rejondre to Brist. part. 3.*

# ANSWER.

**N**OW for the Fathers, you are content to give them a *Supersedeas*, and not trouble them for their testimony, because you have your aduersaries owne confession: but withall, you should have remembred, that the learned Protestants, inquiring when this superstition began to get footing in the Church, tell you, that no paths, no steps, no signes can be found in the true writing of any ancient Father for it, for two hundred yeeres after Christ, and with counterfeits (such as are the Epistle of Anicetus, and Masse of Saint James) they will not bee guld. If then *Tertullians* rule be true, *Id verum, quod primum; quod posterius, adulterinum*, invocation of the dead will proue a bastard; yea, there bee publike formes of invocation extant in the writings of those Fathers, wherein there is not any mention either of prayer or patronage, of any Angel or Saint but prayer directed to God, in the Name and mediation of Christ alone. And as for those Fathers that liued in the next Age, they speake so doubtfully in this case, as men

*Clement Alex. Strom. 7. Iust. Apolog. 2. Tertull. in Apolog.*

Aa

not

*Nazianzenus.*  
1. in Iulianum.

not resolu'd what to fixe vpon; sometimes commending, sometimes condemning; in some places allowing, in others disallowing it, as it is plaine in those Fathers, named by you. Take one example for all: *Nazianzen* thus speaketh vnto *Constantine*; Heare thou soule of great *Constantine*, if thou haue any sence, and of the rest of the Christian Emperours: and againe more plainly hee professeth his doubting, in the funerall of his sister *Gorgonia*: If thou haue care of our honour, and this dignity be conferred by God to the soules of Saints, that they perceiue any such thing; heare thou also our words: and thus we will grant with Doctor *Fulke*, that there be certaine seedes in the latter Fathers, of inuocation of Saints, doubtfully cast abroad, which are not to be found in the writings of the former; a matter that neither benefiteth you, nor annoyeth vs.

*Anasthesia.*

*The liuing are not helped by the merits and prayers of the dead, to attaine mercy and grace from God, but of Christ alone.*

*Ezechiel 14. 14.* Though these three men, *Daniel*, *Noah*, and *Iob*, were in it, they should deliuer but their owne soules, by their righteousness, saith the Lord God.

*Heb. 7. 25.* He is able to saue them to the vttermost that come to God by him, seeing he euer liueth to make intercession for them.

*Ezechiel 18. 20.* The soule that sinneth shall die, the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; the righteousness of the righteous shall be vpon him, and the wickedness of the wicked shall be vpon him.

*Anselm de concept. Virg. c. 21.*

None can pay to God so much as hee oweth, Christ alone hath payed for all that are saued, more then was due.

*Aug. ser. 32. in Matth.*

Euery man shall giue an account for himselfe before God; no man is holpen by the testimony of another; the testimony of his owne conscience shall hardly suffice for his owne selfe.

The

The oyle of iustice, which the Saints haue, is scarce sufficient for themselves; how much lesse sufficeth it for themselves and others. *Noah, Daniel, and Iob*, shall not deliuer their owne children; but as the soule that hath sinned shall die, so the soule that hath done righteously, shall alone liue.

*Bern. ser. de Virginibus.*

The Saints haue receiued, not giuen crownes; and from the fortitude of the faithfull, wee haue examples of patience, not gifts of iustice; their death was onely for themselves; neither did they thereby pay any other mans debt: Christ alone is he, in whom all men are dead and crucified.

*Leo Epist. 81.*

## The ninth controuersie, of holy Reliques.

### OBIECTION.

**G**OD doth honour the Reliques of Saints, by working miraculou things by them, to his owne glory the honour of the Saints, the benefit of man, and edification of his Church; and therefore are they to bee honoured and reuerenced of faithfull Christians.

### A N S V V E R E.

**W**E are now cometo the rubbish of your religion; your holy Reliques an other rotten piece of your Idolatry: who will haue, not onely the persons of the Saints to be adored, but their very dead bones, their beards, their garments, their shooes; the chaire wherein Saint *Peter* late, the chaine wherewith Saint *Paul* was bound, the stone that hit Saint *Stephen* on the elbow, to be honoured and kissed as deare pledges of your Patrones. But you haue learned of the ancient Rhetoricians, to speake hard

*Et sacra pig-  
nora patr-  
um nostrorum.  
Holl. l. 2. c. 2. de  
sanct. reliq.*

*Aug. de Civ.  
lib. 1. cap. 13.*

*Opus impetran-  
de causa Con.  
Trid. sess. 25. de  
inv. & reliq.  
sanct.*

*Bellar. de reliq.  
lib. 2. cap. 3.*

*Suarez. in 3.  
p. m.*

*Agui. q. 25.  
art. 6. disp. 55.  
sect. 2.*

and harsh things smoothly: For the question is not, whether the dead bodies and true Reliques of the Saints are to bee reuerenced, which wee willingly yeelde vnto, according to the doctrine of the Scripture, and of the ancient Church, which Saint *Austine* hath deliuered, viz. That the bodies of the dead are not to be vilified and cast away, especially of the iust and faithfull, which the holy Ghost hath vsed as instruments and vessels to all good workes: For if the fathers vesture, or ring, or such like thing, bee so much the more deare vnto their posterity. by how much their affection was greater vnto their parents, then surely the bodies themselues are in no wise to be despised, which are both dearer and neerer vnto vs, then any garments whatsoeuer: whereupon it came, that the burials of ancient iust men were piously procured, their funerals celebrated, their sepulture provided. But this is the true state of the Controuerlie, whether that honour and worship which is among you, ascribed vnto them, be to be admitted. As first, that the bodies and bones of the Saints, are to bee taken out of their sepulchres, and to bee set on the altar, or some other conspicuous place; then to bee decked with silke, siluer, gold, pearle, and other Iewels; to be carried about in publike processions, and prayers of the Church; to be touched, kissed, devoutly worshipped of the people, who are to bow vnto them. to pray before them, to obtaine helpe by them, as the Trent Councell teacheth; and so pilgrimages made to those places, where these holy Reliques of the Saints are preserved; that by them and their merit they may haue helpe from God; that their is vertue and power in these Reliques to cure diseases, to feare away diuels, and therefore to be carried about our neckes and other parts, out of deuotion and confidence in God, and Saints, whose Reliques they are. In a word, they are to bee worshipped, with the same adoration that the person is, whose relikes they are: So as *S. Austine* reprooued the worshippers of sepulchres, and pictures in his time, and



and reprehended some Monkes that carried about certaine members of Martyres (*si tamen Martyrum* saith he) so iustly may you bee challenged as adorers of the monuments of the Saints, and seducers of the world, which counterfeit Reliques, making some bodies to be worshipped on earth, whose soules peranduenture are tormented in hell. Certainly Saint *George* the *Arrian*, and *Dominick* the *Hypocrite*, and blood-sucker, with many new Saints worshipped at *Rome*, were not verie holy; which caused your Cardinall *Bessarion* to say, that hee doubted much of those things, which the Ancients had deliuered concerning Saints, when hee saw such new ones Canonized by you, whose liues hee knew not to bee good. And as for the true Saints; It is impossible, that they should haue so many, so monstrous bodies as your deuotions haue allotted them; For besides that Saint *Peters* bodie is whole at *Rome* in the *Vaticane*, he is halfe at another place in the same City in *via Ostiensis*, and certaine portions are in a third at *Constantinople*, his head is kept in a fourth, a part of it in the fifth, in the Church of Saint *Praxide*; his lower iaw with his beard, in a sixth, in the seuenth his teeth; in the eight his braine, which was found to be but a pumice-stone; And many of them like *Geryon* are made to haue three bodies. The head of Saint *Barbara* is shewed to be in so many places, that she must at least haue seuen; And yet you would not onely haue vs to worship these sacred Reliques, but perswade vs that many miracles are wrought by them; to the glorie of God, honour of Saints the benefit of many, and edification of his Church. Haue you neuer read the Answer that *Aquinas* made to *Innocentius* the third? who hauing a great summe of Gold before him; The Church, saith he, cannot now say, Gold and Siluer haue I none; No saith *Aquinas*, neither can she say; arise and walke; and beethou whole; Intimating that the Church had lost the guift of miracles; though shee had gained the Treasures of iniquity. For

*Aug. de morib. Ecclesi. c. 34.*

*Bodin meth. hist. c. 4.*

*Camer. oper. success. c. 39.*

at the beginning, miracles were in force, that Christian Religion in her cradle and infancie, by them might be confirmed among the Gentiles; and authoritie wonne vnto her among the wise and great men of the world.

*Aug. de vnit.  
cap. 18.*

But now that Celestiall Doctrine, being abundantly confirmed by the ancient Miracles of the primitive Church, there is no reason that a man should require a miracle to beleue, which if any doe, they shew themselves to bee the greatest miracle of all; as Saint *Aniline* saith, that being is being incredulous, when the world beleueth. Wee say then with the same *Aniline*, that the miracles that yee vaunt to bee done at the Sepulchres of your Martyres, are either the couenages of deceitfull men, or the wonders of lying Spirits. As for the Martyrs wee professe with the Church of Smyrna, that wee loue them, but wee worship Christ: and as the gathered bones of *Polycarpus* together to burie them, not to adore them: so the like will wee doe to the true Reliques of the Saints.

*Euseb. l. 4. c. 15.*

### O B I E C T I O N.

**T**Here were brought from his [Saint Pauls] bodie napkins and handkerchiffes vpon the sicke, and the diseases departed from them, and the wicked spirits went out.

### A N S V V E R E.

**B**Y napkins and handkerchiffes, which were brought from Saint *Paul*, Act. 19. 12. Wee finde not any miracles to be wrought, for the text saith directly that they were done by his hand, *vers. 11.* But they were signes to informe, and tokens to confirme the sicke in his absence, that hee was able to worke miracles vpon them, as well being separate from them, as if his presence had bene among them. But let it bee graunted, that both the napkin had vertue in it to cure diseases, and that his name was dreadfull and able to expell diuells, as your Rhemists con-

conclude out of this place, your inference shaketh as if it had the palsey: They wrought miracles then; therefore they doe so now; when wee know that the time of miracles hath long ceased, as *Lyra* teacherh out of *Gregory*; *In cap. 10. Math.* and the reason hereof *Saint Austine* giueth; For the Catholique Church is disperfed and propagated euery where in the world, and miracles not permitted to continue vntill our dayes; least mens mindes, euer seeking after visible things, should grow cold by their continuall vse, with rarenesse thereof, before they were inflamed.

O B I E C T I O N.

**T**hey did bring forth the sicke into the streetes, and laide them in beds, and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be deliuered from their infirmities. *Act 5. v. 15.*

A N S V V E R E.

**T**hat *Saint Peter* wrought miracles on them that came no neerer him, then the touch of his shadow, wee willingly grant, but the Scripture neither saith that his shadow cured them, nor yet that they gaue any religious honour to his person, much-lesse to his shadow: which yet if they had done, helpeth you nothing for the Reliques of the dead: For both *Peter & Paul* were now lying, & had the promise of Christ, that signes & miracles should follow their Doctrine; but when once they had serued their generation, and were fallen a sleepe, no such promise was made vnto them. *Marke 16.*

O B I E C T I O N.

**C**ertaine persons burying a man, saw the roners and threw the bodie in the sepulchre of *Elyseus*; which when it had touched the bones of *Elyseus*, the man reuiued and stood vpon his feete. *2. King 13. 21.*

A N.

## ANSVVERE.

**T**HE quickning of the dead souldier, proceeded not from any vertue that was in the dead corps of *Elisha*, but God wrought a miracle at his sepulcher, as afterwards he did at the monument of the Martyrs, to strengthen the Iewes in the truth of that doctrine, which *Elisha* professed and taught among them. Did then the Iewes worship the bones? did they carry them then about with them, as meanes of deliuerance from diseases and diuels? did they inshrine and adorne them with pearle and precious stones, with gold and siluer, and such costly ornaments, as now yee doe the reliques of the Saints? no such matter: but they gaue them that honour which now the Protestants doe afford vnto them that die in the Lord, the honour of sepulture, as it appeareth, verſ. 20.

## OBJECTION.

**F**OR the testimony of the Fathers in this point, I will onely alledge Saint Austine, whom vnlesse our aduersaries dare condemne, both of error in iudgement, and falsitie in history; they must needs confesse that holy reliques in his time, were had in great and publike honour and reuerence. The Reader that desireth to see and heare himselfe speake, must be content to turne the booke himselfe; for his words to this purpose are ouer prolix, to be inserted in this brieſe Treatise. The doctrine and practise of the ancient Church is so euident in this point, that Chemnitius, a renowned Protestant, is forced to write in this sort: Of translation of Rites, followed the carrying them about in processions, as is mentioned by Ierome against Vigilantius; and by Saint Austine, when in the translation of the reliques of Stephen, a blinde woman receiued her sight; Lucilius the Bishop straight ordeined the carrying about of the reliques of Stephen; and because sometimes certaine miracles were done at the reliques, all persons, in any infirmities or necessities what soeuer ranne to them. Austine mentioneth that flowers and

Aug. l. 22. de  
ciu. c. 8.

and other things. Ambrose, that garments cast upon the sepulchers, or coffins of Martyrs were carried by Christians, as defences and preservations from euill: they did thinke that the Martyrs themselues were present with their albes. Neither did they call upon God onely, but the very Martyrs did they inuocate at their reliques; and thinking grace and heauenly vertue to reside in their bones, by prayer and other worship did they seeke them: as reliques, as Basil discourseth upon the Psalme 115. Nor did they seeke their onely corporall cures, but did imagine that spirituall graces, as holinesse and charitie, were giuen and increased by touching and kissing of reliques, as Nicenus doth gloriously preach of Theodore the Martyr, with many other things to the same purpose.

A N S V V E R E.

**S**aint *Austin* saith, that miracles were done in his time at the monument of Martyrs; but that they were done by them to their owne honour, he hath not a word, nay hee dare not say plainly, but much doubteth, whether God did worke them by himselfe, after a wonderfull manner, as being eternall, hee doth temporall things; or whether hee doth them by his seruants, and those that hee doth by his seruants, whether hee doth them by the spirits of Martyrs, or by men liuing, or by Angels, whom hee ruleth inuisibly, immutably, incorporally. Now that which Saint *Austin* dare not conclude, that you confidently obtrude vnto the world, as if miracles were done by vertue of reliques; which if they had beene done then, yet it is a grosse consequence, that the same should now bee in force: And this is the point that *Kemnitius* graunteth; To witte, that miracles were done at the monuments of Martyrs, and at their reliques, which none of vs doe now gaine say; but that the Church taught vs to giue vnto them religious honour, or to inuocate them, though the superstition of some priuate men declined that way; this neither *Kemnitius* teacheth, neither will your selfe bee able to prooue it.

*Rel. 1. 2. de re.  
lig. 1. 2.*

For Saint *Austin* saith directly, that the Martyrs themselves, much lesse the reliques were not inuocated in his dayes; and your selues teach that they are not to be prayed vnto, though your practise bee to the contrary, as appeareth by the prayer made vnto the Handkerchiefe wherewith the face of Christ was couered.

*Haile holy face imprinted on a cloute,  
Purge vs from all sinne within and without,  
And ioine vs in fellowship with the blessed vout:  
Bring vs to that Countrey, O holy picture,  
When we may see the face of Christ which is most pure:  
Be vnto vs a safe helpe, a sweet refreshing,  
And comfort vs euermore with thy blessing;  
That no force of enemy may vs annoy,  
But that we may eternall rest inioy.*

*Kerentius* then saith not, that it was the doctrine and practise of the ancient Fathers; for hee sheweth, that for three hundred yeeres after Christ they gaue no other honour to reliques, then that which we doe grant at this day: but afterwards lest Christians should seeme lesse to esteeme of them that valiantly died for Christ, then the Gentiles did of their dead, that lost their liues for the honour of their countries, the Church declined to the imitation of the heathen funerals, and to translate the bodies of the Saints from more obscure sepulchres, to more glorious monuments; and to adorne them after the Gentiles fashion, vntill at the last they fell flatte to the grosse worshipping of their reliques, which most wickedly is now practised among you: Wherein hee sheweth the noueltie, confirmeth not the antiquitie of your practise in this point.

*Antisheva.*

*The bodies and Reliques of Saints, are to be honoured with  
Christian sepulture, but not religiously to be adored.*  
Deur.



Deut. 34. 5, 6. *Moses* the seruant of the Lord died in the land of Moab, according to the word of the Lord, and hee buried him in a valley in the land of Moab, ouer against Beth Peor: but no man knoweth of his sepulchre, vnto this day.

Matth. 23. 29. Woe to you Scribes and Pharisees, hypocrites; because ye build the tombes of the Prophets, and garnish the sepulchre of the righteous, and say, If wee had bene in the dayes of our fathers, we would not haue bene partakers with them in the blood of the Prophets.

Esay. 57. 2. The righteous are taken away from the euill to come: they shall enter into peace, they shall rest in their beds.

Iosh. 24. 32. And the bones of *Ioseph*, which the children of *Israel* brought vp out of Egypt, they buried in Sichem.

2. King. 23. 17, 18. Then he said, What title is that that I see? And the men of the citie told him, It is the sepulchre of the man of God, which came from Iudah, and proclaimed these things, which thou hast done against the altar of Bethel: and he said, Let him alone, let no man moue his bones: So they let his bones alone, with the bones of the Prophet that came out of Samaria.

The Proconsul denied to deliuer the body of the Martyr *Polycarpus* vnto the Christians, lest saith hee, they forsaking Christ, should begin to worship him: being ignorant, that neither they can leaue Christ, who hath suffered for the saluation of the whole world; neither can worship any other, for him they adore as the Sonne of God: but the Martyrs they loue as disciples and imitours of the Lord, for their inuincible loue towards their King and Master.

*Euseb. lib. 4.  
cap. 15.*

I know many adorers of sepulchres and pictures, who make banquets vnto carkeises, burying themselues over them that are buried, and impute vnto Religion their gluttony and drunkenesse.


*Aug. de morib.  
Cen. Eccles.  
cap. 34.*

*Jerom. ep. ad  
Ripar. tom. 2.*

Wee doe not worship nor adore the Reliques of Martyrs, nor the Sunne, nor the Moone; nor Angels, nor Archangels, nor Cherubim; no Seraphim, nor any other name, that is nominated in this world, or in the future, lest wee should seeme to worship the creature, rather then the Creatour.

## The tenth Controversie, of Images.

### O B I E C T I O N.

 HE Images of holy persons, may without feare of Idolatry, or any other inconuenience bee placed in Churches and Oratories.

### A N S V V E R E.

I Mages for ciuill and historicall vse, there is no Protestant that denieth: but when you place them in your Temples, it is for another purpose, as your *Thesis* declares; and by holy persons, you vnderstand, not onely creatures, Angels, or men, but the sacred persons of the Trinitie, as your Diuines teach. For the person of the Father, you paint in the picture of an old man; of the Sonne, in the shape of a Lambe; of the holy Ghost, in the forme of a Dove: which thing the Councel of Trent admitteth of, if *Bellarmino* be not deceiued; whereas the Scripture prohibiteth not onely the worshipping, but the very making them; much more placing of them in Temples for adoration.

*Conc. Trident.  
de Imag.  
Bellar. de mag.  
cap. 8.  
Concil. Trident.  
sumum admittit  
imagines Dei.*

*Deut. 4. 23.*

Take heed vnto you selues, lest ye forget the Couenant of the Lord your God, which hee made with you, and make you a graven Image, or the likenesse of any thing, which the Lord thy God hath forbidden thee.

And

And it cannot bee shewed, that there were any Images allowed in the Church for any vse, either for ornament, or history, much lesse for adoration, for diuers hundred yeeres after Christ. The Councell of Ellibaris, that was three hundred yeeres after Christ, decreed, that no picture should be made in the Church, lest that which should bee adored, bee painted on walles. The Pagans made this vsuall obiection vnto Christians, that they had no altars, no Temples, no open or knowen Images: which they not onely confessed, but defended as most consonant to the Scriptures: For the Christians and Iewes, saith *Origen*, when they heare the Law of God, Thou shalt not make to thy selfe any grauen Image, or the likenesse of any thing &c. doe not onely refuse these Temples, altars and Images of God, but also chose rather for to die. And *Epiphanius* finding an Image in the Church painted on a cloth, pulled it downe, and said, it was against the authoritie of the Scriptures, that an Image should bee in the Church. And in Saint *Austin* it appeareth by that he writeth on the 113. Psalme that there were no Images in Churches. Now let vs see by what euidence you can make good the contrary out of the Scripture.

*Canon 36.*

*Arnob. cont. gent. l. 8.*

*Orig. cons. Cels. l. 7.*

*Erich. Epist. ad Ioh. Hierosolimitan, Ex Aug. constat eum etate simulacrum ipsum in Ecclesia non fuisse. Cass. cons. de Imag.*

OBJECTION.

**T**wo Cherubims thou shalt make of beaten gold, on both sides of the Oracle: let one Cherubim bee on the one side, and the other on the other; let them couer both sides of the Propitiatory, spreading their wings, and couering the vail; and let them look one towards the other, their faces turned vnto the Propitiatory, wherewith the Arke is to bee couered. Loe here the commendement of God himselfe for placing of holy Images in the most holy place of the Temple, or Tabernacle: notwithstanding, that the Iewes were most prone vnto Idolatry.

*Exod. 25. 18. 19. 20.*

ANSVVERE.

**Y**our owne glosse hath cleared this, that these Cherubims were made by speciall direction from God himselfe,

selfe, and the place appoynted where they should be set, in the most holy place whither the people came not: when you can shew the like precept for your Images, then will we grant that they may be set vp in Temples.

## O B I E C T I O N.

1 Kin. 6. 28, 29.

**A**LL the walls of the Temple round about, hee graved with diuers engraving and carving, and he made in them, Cherubims and palme trees, and diuers pictures, as it were standing out of the wall, and comming fourth. Loe heere holy Images made in the Temple, without any expresse commanding of God.

## A N S V V E R E.

**S**olomon made no other Cherubims and Images in the Temple, then such as *Moyfes* made in the Tabernacle: And if *Moyfes* had an expresse word for doing of the one; *Solomon* wanted it not for the other; Therefore it is supine ignorance, to say *Solomon* made Images in the Temple, without the expresse command of God. Giue vs an expresse or implied precept for your Images, then wee will grant that you may doe as much as *Solomon* did. Againie *Solomons* Images could not easily be drawn into superstition; whereas the Images of the Trinity, and Saints, composed by you, haue lustily increased it in the world. Thirdly, they were types of spirituall things, which had their complement in Christ; and therefore no patterns for vs, to vse now such.

## O B I E C T I O N.

Numb. 11. 8.

**O**VR Lord said to *Moyfes*, Make a brasen Serpent, and set it for a signe; hee that being stricken looketh vpon it shall liue. The Images of holy persons may and ought to be honoured, reuerenced, and worshipped.

## A N S V V E R E.

ANSVVERE.

**T**He braſen Serpent was ſet vp, but not in the Temple, nor in the Tabernacle; for any thing wee finde in the Scripture, it was in the wilderneſſe. What you adde further concerning the place, it may as eaſily be reieſted, as confidently auerred. Beſides; Gods act, aboue his law in commanding it to be made, is no warrant for vs to breake his law, when hee hath forbidden to make Images: This rule *Tertullian* teacheth vs; It is no hurt that the ſame God by his law, forbad a ſimilitude to be made, and by an extraordinary precept commanded the ſimilitude of the braſen Serpent to be erected. If thou wilt obey God thou haſt his law; Make thee no ſimilitude: If thou looke to the precept that was giuen after, for making a ſimilitude, then ſee thou imitate *Moyſes*. Make no Image againſt the law, vntill God bid thee (as he did *Moyſes*.)

*Tert. de Idolat.*

*Images of holy perſons, ought not to bee ſet vp in Temples and Oratories.*

*Antiheſis.*  
Of the perſons in the holy Trinity.

Deut. 4. 15. 16. Take yee therefore good heede vnto your ſelues (for yee ſaw no manner of ſimilitude in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire) leſt yee corrupt your ſelues, and make you a grauen Image, the ſimilitude of any figure, the likenesse of male, or female.

Eſay 40. 18. To whom then will yee liken God? or what likenesse will yee compare vnto him?

Rom. 7. 23, 24. They changed the glory of the incorruptible God, into an Image made like to a corruptible man, and to birds, and foure footed beaſts, and creeping things: wherefore alſo God gaue them vp to vncleanneſſe, through the luſts of their owne hearts.

Exod. 20. 4. Thou ſhalt not make to thy ſelfe any grauen Image.

1. Ioh.

1. Ioh. 5. 21. Little children keepe your selues from Idols.

*Conc. Elebert.  
can. 36.*

Wee haue decreed, that pictures ought not to be made in Churches, lest that which is worshipped, should bee painted on walles.

*Clement Alex.  
protract. ad  
gentes.*

It is forbidden vs Christians, to exercise any deceitfull art; for the Prophet saith, Thou shalt not make the similitude of any thing, either of such as are in heauen, or that are in the earth.

*Tertul. de Idol.  
cap. 4.*

To roote out matter of Idolatry, the lawe of God proclaimeth, Yee shall make no Idoll, and addeth, nor the similitude of any thing, which is in heauen, or in earth, or in the sea: this is prohibited the seruants of God in all the world.

*Aug. de conf.  
Euang. l. 1. c. 20*

They deserue to erre, that seeke Christ and his Apostles not in the sacred Scriptures, but on painted walles.

*Epiphani. citat.  
2 Gregorio Ne-  
o. c. 1. c. 1. c. 2.  
6. Synod. Nic. 2.*

Be mindfull beloued, that yee bring not Images into the Church: nor place them in the Church-yards, but carry about with you God in your hearts, because it is not lawfull for a Christian, to stand gazing with his eyes, but to haue his mind occupied.

*Epist. ad Caium.  
apud Philon. de  
leg. ad Chi.  
Lact. instit. l. 2.  
c. 19.*

Our Ancestors counted it wickednesse to paint or make an Image of the inuisible God.

Without question there is no religion wherethere is an Image; for if religion be of diuine things, and there be no diuinity but in things celestiall, then Images are without religion, for there can be no heauenly thing, in that which is made of earth.

### O B I E C T I O N.

**T**HE images of holy persons, may and ought to bee honoured, reuerenced, and worshipped.

### A N S V V E R E.

**T**His is the *Helen* that you are enamoured of, and the trophée that you strue for, adoration of Images; which



which rather then you will forgoe, you will put the whole Church into combustion. And yet there is nothing more openeth your shame, and driueth your opposites from communicating with you, then this heathenish Idolatry which you commit, in adoring and worshipping your painted and carued Images; For you are not ashamed to teach, that the faithfull in the Church, are without scruple to worship the Image with the same kinde of worship which is due to the Originall: Wherefore if that haue diuine honour, then the Image must haue the like diuine honour; So that the Sacrament of the Eucharist, the Image of the Trinity, of Christ, of the Crosse, are to bee honoured with *Latria*, the seruice alone proper to God, as *Aquinas* teacheth; the Image of the blessed Virgin with *Huperdoulia*; the Images of the Saints with *Douia*. *Bellarmino* minceth the matter a little, and saith, that the Image hath this not properly, but analogically and reductiuelly, in so much as it doth expresse the samplar. This is so palpable and plaine idolatry, that a great Iesuite to patronize it, is not ashamed to write, that there is a kinde of Idolatry lawfull, otherwise *S<sup>t</sup> Peter* would not haue charged Christians to abstaine from vnlawfull idolatries. Which reason is as strong, as if one should inferre, some workes of darkenesse to be fruitfull; Because *Saint Paul* saith Haue no fellowship with vnfruitfull workes of darkenesse. Now to draw a curtaine over this palpable Idolatry, that it may bee couered from the eyes of the simple; in generall termes you expresse, that the Images of holy persons are to bee honoured, and yet neither declare what holy persons you meane, nor what sort of honour it is you allow them: But wee will take your meaning to bee the same which other Iesuites deliuer in these conclusions.

First, that these Images of Christ and the Saints are to bee worshipped, not onely by accident and improperly, but by themselves and properly, so that they determine

C c

the

*Iacob. Nam-  
cla. incap. 1 ad  
Roman.*

*Ag. part. 3. q.  
25. a. 1. 3. 4.*

*Beil. l. 1. de  
Imag. c. 23.  
& 25.*

*Valent. l. 2 de  
Idole. 7.  
1. Pet. 4. 3.*

*Eph. 5. 11.*

*Beil. de imag.  
l. 2. c. 21.*

the worship, as considered in themselves, and not onely as they represent the samplar.

*Id. cap. 22.*

Secondly, that though they are to bee worshipped with the same honour as the samplar, analogically; yet wee may not vse this forme of speech in Sermons to the people, that any Images are to bee worshipped with *Latria*.

*Id. cap. 23.*

Thirdly, that the Images improperly may bee worshipped, as the samplar is: as the Images of Christ and the Trinitie with *Latria*, of the Virgin with *Esperdonia*, of the Saints with *Doulia*.

*Now let vs see how you fortifie this doctrine.*

#### O B I E C T I O N.

*I'rooffe.*

**T**HE holy Scriptures approoue, and command honour and reuerence to bee done to diuers things, for the sole respect and relation, which they haue to holy persons, though neither so euident, nor so naturall, as the respect which Images haue to the persons whom they represent; therefore is it euident, that they approoue and command the like to be done.

#### A N S V V E R E.

**T**HE Scripture neuer approoueth of anie religious honour proper or improper, perfect or imperfect to bee given to Images; nor alloweth of their making, much leise of their erecting in Temples, which must first bee prooued, before they can stand in comparison with other things, that for sole respect and relation to Gods seruice, challenge a due reuerence from vs: For wee deny not, that things consecrated, as the Arke of the Testimony, the Mercie-seate, the Altars, and furniture of the Iewish Temple, and in our Churches those things that pertain to diuine ministration, ought to haue a due respect; the consecration of these, the Scripture deliuereth, which vrgeth the execration of your Images. For that  
though

though they may represent more evidently holy persons, then those things that are thus separate, yet hence it followeth not, that they deserue the like honour, because it is forbidden by God, and cannot bee acceptable; but when it is according to his minde that receiueth it, let it then bee shewed, that God prescribed the like reuerence to bee done to his owne Image, or to the pictures of godly men with other things that be consecrated, and for sole relation deserue reuerence, and then your argument will carrie some colour. And yet if that were prooued, it would come farre short of that honour, that you ascribe to Images, when you bow downe vnto them, kneele before them, solemnly kisse them, religiously adore them, and not onely doe worship them, but commaund to bee done with diuine honour, which is not to bee allowed to things consecrated, much-lesse to your Images; your proofes are too weake to inferre the contrary.

## OBJECTION.

**A**dore you his foote-stoole, because it is holy: The Rabbins Psal 99 5.  
by the foote-stoole vnderstand the Arke of the Old Testament, which therefore according to this commandement they adored.

## ANSVVER.

**T**His is a mistaking of your corrupt vulgar translation, which according to the Originall is to bee read thus, Bow your selues at his foote-stoole, that is at the Mercy-seate, as it is termed. 1. *Coron.* 28. 2. and *Lament.* 2. 1. And not worship the Mercy-seate; for the Iewes neither worshipped the Arke, Cherubims nor Mercy-seate, but the true God which promised to heare them, which called vpon him at that place. And thus *Lyra* interpreteth it; if it bee said, that the Papists worship God likewise at the Images, and not the Images themselues. Their tea- Adorate scabellum. 1. anse scabellum,

chers goe farre further, who will haue Images to bee worshipped, & to determine the worship as considered in themselves, and not onely as they represent the samplar, as *Bel-larmine* speaketh in his first conclusion, which if they did not, yet might they not performe that before Images, which the Iewes did before the Mercy-seate: where if they worshipped, they had a commandement so to doe, and also a promise to be heard; neither of which they can shew, that prostrate themselves before Images: As for the Rabbins that worshipped the Arke, when you nominate them, then will we giue you a sufficient answer.

## O B I E C T I O N.

Psa. 5. 7.

**I** WILL adore towards the holy Temple, in thy seere. Loe here adoration of the Temple for respect of God, whose house it is.

## A N S V V E R E.

**T**HIS is as fit for your purpose, as salt is for sore eies: for *Dauid* adored not the Temple which yet was not built; but he bowed himselfe, as the word properly signifieth, in the Tabernacle, towards the most holy place, where God promised his presence, and towards which they that prayed, turned their faces. Now what consequence is this? *Dauid* bowed himselfe, or prayed towards the most holy place; therefore hee bowed himselfe to it.

## O B I E C T I O N.

**G**OD hath given him a name, which is aboue all names, that in the name of Iesus, every knee bow, of the celestials, terrestriall, and infernals. Loe heere reuerence commanded to the holy name of Iesus.

## A N S V V E R E.

**T**HAT reuerence is to be giuen to the name of Iesus, we willingly graunt, not for letters, or syllables, as in Popery

Poperie you doe, which yeeld more reuerence to it, then to Christ, God, or Emmanuel ; but for the things signified thereby: so as the name determines not our reuerence, as you say, that images doe yours; but the person of the Sonne of God expressed thereby, as the Apostle shewes, Heb. 1. 4. 5. Otherwise if the name onely doe determine it; then wee should bow at the name of Iesus giuen to *Iosua*, as well as when it is giuen to Christ, which I suppose you will not admit. Besides, wee haue the direction of Gods word, for the reuerence that we giue to the name of Iesus: but there is deepe silence of Images, more then for their demolition and vtter destruction.

O B I E C T I O N.

**L** O O S E off thy shoe from thy foot, for the place wherein thou standest is holy ground. Loe heere reuerence commanded to bee done to the ground, neere wherein the Angel stood, onely in respect of his presence there.

Exod. 2. 5.  
Ios. 5. 13.

VVoe to you blinde guides, that say, *Who soeuer shall sweare by the Temple, it is nothing, but he that shall sweare by the gold in the Temple, hee is bound: Yee blinde, for whether is greater the gold, or the Temple that sanctifieth the gold? Loe heere the gold in the Temple sanctified, for being in the Temple, and therefore deserueth reuerence; but much more that Temple it selfe.*

Matth. 23. v.  
17. 19.

A N S V V E R E.

**A** Reuerend respect of places consecrated by the presence of God, and of those things that are set apart for his seruice we willingly admit, which is all that these Scriptures conclude: Wee reuerence the elements in the holy Sacraments, as Saint *Anilin* speaks; so doe we Temples and Oratories, and what things else are dedicated to the seruice of God. But heere is your error, that puts no difference betweene this reuerend estimation we conceiue of them, and adoration or seruice that you would attribute

Epist. 164 ad  
Eternu.

bute to them: For though wee reuerence them, yet wee prostrate not our bodies, nor bowe our knees, nor pray vnto them; wee kisse them not, nor burne incense vnto them, as you doe vnto your Images: which sheweth your adoration to be a farre other matter, then reuerend estimation of places consecrated. Let these be distinguished, and then you will perceiue your errour vnmasked.

### O B I E C T I O N.

**N**OW let the iudicious Reader, consider whether the image of any person, hath not a more neere and euident relation and respect vnto the person represented by it, then these things which the holy Scripture alloweth and commandeth to bee honoured, for the respect which they haue to some person worthy of honour; and if I finde that they haue so indeede, as doubtlesse they haue; and further, if the persons represented by the images deserue honour and reuerence, as is prooued before, that the Saints and Angels doe: then vnlesse hee be deprived of the light of naturall reason, hee cannot deny but such holy Images may and ought to be honoured and reuerenced in regard of the persons represented by them.

### A N S V V E R E.

**I**F both these propositions were granted vnto you; that Images more fully represent the persons, for whom they are made, then consecrated things doe them, for whose seruice they are set apart; Secondly, that the persons by them represented, deserue honour and reuerence: yet still the consequence you inferre vpon them (that the Images themselues should be honoured) is lame and halteth; because God hath forbidden to make such Images, and erect them in Temples, that any religious honour may bee giuen vnto them. This is the anuill that you should strike on, and the point you should hammer; but in all this discourse is neuer touched, for wee must yeeld God seruice according to his will, not according to our fancies: otherwise



we worship the conceit of our owne hearts, which by nature is no God, and therefore an Idoll, as the Fathers teach. For Saint *Austin* commendeth that saying of *Socrates*: *De consens. E.* Every God must bee worshipped in such sort, as hee hath *angel. l. c. 18.* commanded himselfe; and thereupon inferreth, That if any would worship the God of *Israel*, otherwise then himselfe hath willed, they should not worship him, but their ownefancie. Of the wrong imaginations of Christians, *Tract. 19. in* he saith, They are the Idoles of the heart. And *I.rome* *Idol.* saith, that every opinion repugnant to trueth, worshippeth the worke of his owne hands, and erecteth an Idole in the land where it is. For this cause God is so earnest with vs, that wee should worship him, not after our owne deuices, but answerably to his will reuealed in his word. You shall not doe, every man, what seemeth him good in his owne eyes; whatsoever I command you, take heed that you doe it: you shall not adde thereto, nor diminish from it. Now if God haue not commanded, but expressly prohibited the making of Images for religious vse; then whatsoever respect they haue to the *Prototype*, they are not to be adored. *Hier. in l. 1 c. 1. Isay.*

O B I E C T I O N.

**W**Hich yet is made more plaine by this reason: The iniurie or contumely done to the Image of any person, is by all men esteemed to redound to the iniurie or contumely of the person represented by it; which (to omit infinite other proofes) is euident by the wrath and indignation, which *Theodor. 5.* *Thedor. 5.* *Antioch*, a good and wise Prince, conceived against the citizens of *Antioch*, for casting downe his wives Statues: which iniurie hee had reuenged with the ruine of the whole citie, if hee had not bene preuented by the prudent and pious endeauours of others. The curious reader may see *Eusebius* of *Maximine* his *Euseb. 19 c. 2.* Statue defaced in dishonour of the person; and also of *Suetonius*, of the like disgrace shewed to *Domitian*. The dishonour therefore done to the Images redounding to the person, the same.

same must necessarily bee said of the honour vsed to them: and this is evidently true, if all naturall reasons and discourse bee not false.

### A N S W E R E.

**I**F God had giuen libertie to make Images to religious vses, as hee hath done for ciuill, then the dishonour of the Image would haue redounded to the person, as well as the honour would: but because hee hath forbidden to make any, and commanded to breake those that are made; the dishonour of the Image is the honour of God. *Moses* tooke the golden calfe, which the *Israelites* had made for the Image of the true God, that brought them out of *Egypt*, and burnt it in the fire, ground it to powder, and strawed it vpon the water; and yet he thought this no dishonour of God. *Epiphanius* saw a Vaine hanging at the Church doore, that had the Image of *Christ* or some Saint painted in it, hee pulled it downe, and tore it in pieces, without any dishonour to him, whose Image it was: so that your rule, (*The dishonour done to the Image, redoundeth to the person*) is onely true in ciuill affaires, when the partie would be honoured by the Image, as *Theodosius*, *Maximian*, and *Domitian* desired. But if the partie would not be honoured by any such meane, but rather prohibiteth it, as God doeth; then the disgrace of the Image is the glory of the person, and the magnifying of the one, the vilifying of the other: so that naturall discourse will yet hold true, That God no way is dishonoured, though his Image bee disgraced, except it be by accident, that is, a man doe it with a purpose to dishonour him, as *Iulian* did, when hee pulled downe the Image of *Christ*, and set vp his owne; which you mention in the next place.

*Epiph. ad Ioh.  
1. 10. c. 1. m.*

### O B I E C T I O N.

**O**F the woman cured of the bloody fluxe, whereof mention is made in the Gospel; it is recorded, that returning home,  
*shee*

*He in memory of that benefit, set up an Image of Christ, at the foote whereof grew an herbe, which when it touched the hemme of the Image, cured all diseases: Which Image Iulian the Apostata threw downe, and set up his owne in the place, which was immediately destroyed with fire from heaven. But the Image of Christ broken in pieces by the Heathen, the Christians afterwarde gathering the pieces together, placed it in the Church, where it was, as Sozomen writeth, untill his time. Seeing therefore God doeth honour holy Images, by doing miracles by them for our benefit; why should wee not also honour them with due reverence, and worship; or rather the persons represented by them?* Euseb. l. 7. c. 14. Sozom. l. 5. c. 10.

ANSVVERE.

**T**HAT the woman cured of her issue, erected her owne Image, or the Image of Christ for historicall vse, as a monument of Christs power, and memoriall of her thankfulness, is not for your purpose, who would haue them erected in Churches, for publike seruice and adoration. And yet you may see by *Eusebius*, it was not greatly commended; for that it proceeded not either from Christs, or the Apostles instruction, but from an Heathenish obseruation; who vsed to doe that honour to such persons, as they accounted benefactors and sauiours: and therefore it is no maruell (saith hee) seeing the Heathens, which were healed by our Sauiour, did him this honour. Whom when *Iulian* would haue disgraced, by causing the Pagans in a triumph to draw it about the streetes, and breake it in pieces, to set vp the Image of himselfe; God did reuenge, by ouerthrowing *Iulians* by fire from heaven: not in defence of the brasen shape, but of his owne glory, trampled vnder foot by this sinfull Apostata. The pieces of this (*Sozomen* saith) Christians gathered: but hee saith not, that either they erected them as an Image, or gaue vnto them religious honour. And neither himselfe, nor *Eusebius* speake as you doe; that miracles were wrought by this I-

mage, but by an herbe that grew at the foot of it: hereby shewing Christ to be God, who could give such power vnto an herbe, whom *Iulian* before in deiecting of his Image thought maliciously to despight.

### O B I E C T I O N.

**T** Herefore when God forbiddeth the making and adoring of any grauen thing, or any similitude; the meaning is onely, that no such thing should be made adored as God, and not otherwise: for hee himselfe hath commanded both to make holy Images, and also to adore his footstool, as is already shewed. In like manner therefore as he forbiddeth to kill, not certes absolutely, but by priuate authority, vpon reuenge, malice, or other vnlawfull cause: so doth hee forbidde to make, and adore any grauen thing, not absolutely, but as God. And for confirmation of this, thou mayest note (prudent Reader) that no one Catholique Father, for these sixteene hundred yeeres, hath euer vnderstood this commandement in that sence, which the Protestants would draw it vnto; which is more than a probable argument, that it is not the true sence thereof.

### A N S V V E R E.

**Y** Ou shew your selfe a learned interpretour of the second commandement, that God onely forbiddeth adoration of Images, as God, whereby you free Iewes and Gentiles from Idolatry, who worshipped not their Images, but sometime the true, sometimes false gods by them, as your diuines say, and your Church now doth: For they were not so madde, as to thinke their Images to bee gods; (though *Bellarmino* and *Valentin* charge them with it) but by their owne confessions they fully declare what they meant. For how could it enter into the heart of the Iewes, that a calfe made of eare-rings a day or two before, should be that God that brought them out of *Aegypt*? and therefore they expresse themselues; that by or vnder it they worshipped the true God. *To morrow shall be the solemnity of*

*Bell. lib. 2. de  
Imag. cap. 12.  
Valen. de Idol.  
lib. 1. cap. 2.*

*Exod. 32.*

ty of *Iehonah*. So when they bowed the knee and offered sacrifice to the image of *Baal*, as *Paul* interpreteth it, they did not thinke the Image to bee God, but the god of the Sidonians, the lord of heauen, that is, the Sunne to bee a god. Saint *Austine* bringeth in a Gentile thus iustifying himselfe; I neither worshippinge the Image nor the Diuell, but by a corporall figure I behold a signe of that which I ought to worshippinge. And *Celsus* in *Origen* could thus answer the Christians, if they denyed things made of wood, stone, brasse, or gold, to be god, It were a ridiculous opinion otherwise to conceiue; who but a starke foole would euer account them for gods? yet these are seruices vnto the gods, or certaine resemblances of the gods. And *Lactantius* reports of them, they were wont to say, Wee stand not in awe of Images, but of them after whose likeness they be made, and in whose names they be dedicated; so that when God forbiddeth to make or adore an Image, his meaning is not to prohibite the worshipping of them as gods onely; but neither that we should be the makers of them, nor adorers of the true or false gods by them. Thus the Fathers directly speake. All worship and seruice therefore (not only that which is giuen to God) about an Idoll is Idolatry, saith *Tertull.* and cap. 4. Consecration of Images is Idolatry: and in his booke *de corona militis*, cap. 10. Little children, saith Saint *Iohn*, keepe your selues from Idolls; not now from Idolatry, as if it were from their seruice, but from Idolls, that is, from the image of them: for it is an vnworthy thing, that the image of the true God, should become the image of an Idoll, and one that is dead. God forbiddeth, saith Saint *Austine*, to worship any Image of God, but one, which is the same with him, (i.) Christ. God will not bee worshipped in stones, saith *Ambrose*. They make gods saith *Theoderet*, that forme and fashion the Creatour in the image of a creature. And lastly, one of your owne, *Aulensis*, obserueth out of *Moses*, that God doth not onely forbid an Image to be adored, +

1. King. 19. 8.  
Rom 11.

1. King. 13. 63.  
In Psal. 113.  
par. 3.

*Orig. cont. Cels.*  
lib. 7.

*Lib. 1 de fals.*  
*relig. cap. 20.*

1 e Idolat. c. 3.

*Epist. 119 ad*  
*Iennar. c. 11.*

*Ep. 31. ad Valen.*  
*Theod. in Deut.*  
g. 1.  
*Aul. in Deut.*

*Iren.* l. 1. c. 24.

*Aug. ad Quod-*  
*am. Iheres.* 7.

*Pseudo-Syno-*  
*dus Græcorum*  
*quam pro ado-*  
*rando imagini-*  
*bui fecerant à*  
*Pontificibus re-*  
*iecta est, hæg l.*  
*2. ann. 794.*  
*In continuat.*  
*Bed. ad ann. 792*

*Aq. pars. 3. q.*  
*25. art. 3. 4.*  
*Bel. l. 2. de Eccl.*  
*triumph. c. 23.*  
*Valent. de Idol.*  
*l. 1. c. 5. & l. 2.*  
*c. 7.*

but himselfe to be worshipped in an Image. And the contrary they accounted heretic: For *Irenæus* vpbraideth the Gnosticks, for that they had the image of Christ painted; then that they crowned and worshipped it. Saint *Austine* brandeth the Carpocratians for Heretiques, that worshipped the Images of Iesus, and *Paul*, *Homer*, and *Pythagoras*. And then with what face can they object or report, that for sixteene hundred yeeres, neuer any Catholique Father vnderstood this commandement as wee doe? when as a whole Synode of Bishops gathered out of France, Italy, and Germany, by the commandement of *Charles* the great at Franckford, condemned the second Nicene Councell as hereticall, which had approoued of the worship of Images; with whom did concur the iudgement of the Brittain Bishops, as *Honedon* saith. But let that be the sence of the second commandement, which you haue giuen; thereby notwithstanding you are conuincied to be Idolaters, and breakers of it: for out of your owne principles it may be shewed, that you worship your Images as God; for they that giue *Latria* to Images, which is the proper seruice of God, worship them as God: but you giue *Latria* to Images, as to the Image of Christ, and the Crosse: so that whereas the second Nicene Councell, denied the Image of Christ to be worshipped with *Latria*, now your Romane Church defendeth it, your diuines acknowledge it, as you may see in *Thomas*, *Bellarmino*, and *Valentia*. Again when you adore, you worship as God; for adoration is the reposing of our selues vpon that which is to be honoured, and reuerenced, for the eminencie of holinesse, and excellency of vertue thereof, by putting our whole trust and confidence in it: but you adore Images; now then free your selues from the conclusion, if you bee able, that you are not conuicied Idolaters.

OBJECTION.



## O B I E C T I O N.

**F**OR the testimonie of the fathers in this point, I will consent my selfe with Master Perkins confession, saying that the Crosse beganne to be adored about the foure hundred yeare of Christ: And though fraudulentlie hee say, it began to bee adored, yet to the manifestation of his owne fraud, doth he bring diuers testimonies, of Prudentius, Hierom, Pauline, and others, which manifestly shew, that it was then in publike use, and not in beginning onely. Note, that which is said of the honour due to the Crosse, may bee said of any other holie Image.

## A N S W E R E.

**F**OR the fathers opinion, you take the testimony of Master Perkins, as if he had granted that they acknowledged adoration of Images foure hundred yeares after Christ; because then he saith the Crosse began to bee adored. But if the mist of contradiction had not blindfolded your eyes, you might haue found, that hee acknowledgeth no learned man to haue taught adoration of Images, before fixe hundred yeares at least; and that it was not established publikely, till almost eight hundred yeares, in the second Nicene Councell: So as in him you could finde nothing to scratch at but at the Crosse, who hath not a word of the Images of the Trinitie, God, or the Saints. And as for the Crosse, he saith, the fathers vnderstood metonymically the passion of Christ, or Christ crucified, whom they adored (not the Crosse) according to the phrase of Scripture. *Gal. 6. 14.* and hee citeth a distinction betweene adoration which was denied, and Veneration which was afforded vnto it. So as there is not the like reason of the Crosse and Images, because by the one, the Scripture expresseth Christ crucified, which you can neuer finde it doth by the other.

*Demonst.  
probl. cap.  
Imag. reliq.*

## The eleuenth controuersie, of Purgatory.

### O B I E C T I O N.



*After this life there is a Purgatory, or place, where the soules of the faithfull departing out of this world in the state of grace, are detained until they are purged from all guilt, and paine, due unto sinne.*

### A N S W E R E.

*Bel. l. 1. & 2.  
de purgar.*

**T**HE pin-fold of Purgatorie, forged in the shop of *Plato*, maintained by Heretikes, Carpocratians, and Montanists, hath no more concurrence with the Scripture then the *Cave of Throphonius*, in which neuer any was seene to be merry: Which easily may appeare to any that will lightly consider those points, of which the fabricke and structure of it is composed. As first, besides heauen and hell, there is a third place after this life, wherein the soules of them that are departed in the faith of Christ, being excluded from heauen want the sight of God, and are tortured in fire, before they come to rest and blessednesse. Secondly, that the pious womes of the liuing, may so helpe to satisfie for the dead: that by and from them they may bee deliuered from these torments of Purgatory. Thirdly, that after this life there is place for Indulgence, and remission of sinnes left for the dead, which they haue not attained in this world. Fourthly, that the guilt of sinne being remitted; the eternall punishment is changed into temporary, for which men must satisfie either in this life, or in the future. Fifthly, that except a man haue perfect inherent righteousness, with-  
out

out blot or spot; hee cannot enter into the Kingdome of heauen; and therefore must so long bee roasted in the fire, vntill all spots of sinne bee vtterly extinct. Sixtly, that veniall sinnes, (that is) such as are not against the law of God, yet must bee expiated in them that beleue by the horrible punishments of Purgatory fire. All which points doe so plainly confront and ouerbear the Scriptures, that the best learned in the Church of Rome hath acknowledged Purgatorie, rather to bee a tradition of the Church, then any consecratory of the written word: and on the other part, they that would finde a foundation for it in the Scriptures, bring such obscure allegoricall, incertaine, cold and inapt testimonies, that a lie meane capacitie can easily finde it hath no ground from them; such are those that follow in the obiections.

*Purgatorium  
propter tantum  
est qui cum ve-  
nialibus culpa  
moritur, &  
rursus pro illis  
qui discedunt  
cum reatu pe-  
ccati culpa iam  
remissa. Bellar.  
de purg. l. 2. c. 1*

# O B I E C T I O N.

**H**EE that shall speake against the holy Ghost, it shall not *Math. 12. v. 31*  
seee forgiven him, neither in this world nor in the world  
to come. Hence it is manifest, that some sinnes are forgiven  
in the world to come; not in heauen whither no sinner entereth;  
nor in hell, where there is no remission, therefore in a third  
place which is Purgatorie. Saint Austine alluding to this *De Civ. lib. 21.*  
place exprestly saith, That some sinnes are remitted in the next *cap. 13.*  
world.

# A N S V V E R E.

**O** Saint Matthew his words, Saint Marke is the best *Mark. 3. 29.*  
interpreter; Hee that blasphemeth against the holy  
Ghost, shall neuer haue forgivenesse, but is culpable of  
eternall damnation, where briefly and succinctly hee ex-  
presseth that in few words, which Saint Mathew emphat-  
ically did amplify in many. If this please you not, I an-  
swere, that the question is not, whether there be remission  
of sinnes after this life but whether there be a Purgatorie:  
For it is not consequent; that if some sinnes bee remitted  
in

2. Cor. 6. 2.

Heb. 6.

Ioh. 9.

Gal. 6.

Math. 25.

Psal. 6.

in the world to come, there should bee a Purgatory; because they may not be remitted at the day of iudgement, as some Fathers haue conceiued, and not in the middle time, betweene death and iudgement, which with you is the time of Purgatory; they may be remitted by the meere mercy of God, and not by the satisfactions, prayers and oblations of the liuing for the sinnes of the dead: More plainly, I willingly graunt a double remission of sinnes in the world to come: First, *quoad continuationem*, in respect of the continuation of that forgiueneſſe which hath beene begun heere: Secondly, *quoad promulgationem*, in respect of the manifestation of it to Angels, and to men: But, *quoad nouum actum*, that there should be a new act of forgiueneſſe of any sinne that hath not beene remitted in this life, both the Scriptures and Fathers contradict. Saint Paul saith, Now is the acceptable time, now is the day of saluation: And let vs exhort one another, whileſt it is called to day; to informe vs, that the time for remission of sins, and reconciliation with God, is meere-ly and onely in this life. And hitherto belong all those admonitions in the Scripture vnto repentance, whileſt wee are in the earth, for the night commeth when none can worke; and whileſt we haue time let vs doe good: Which when men neglect with the foolish Virgins, it is in vaine to knocke at the doore when it is shut: and how can there be any remission, where there is no confession? in this life onely is there place for confession.

Who shall confesse vnto thee in the pit? and Ec. 38. The graue confelleth thee not, &c. Vnto this generally consent the Fathers: *Fulgentius* saith, that by these wordes our Lord and Sauour Christ doth not shew that any sinnes shall bee forgiuen in the world to come; that haue not beene forgiuen in this world: but hee declareth to them that vnderstand it well, that those alone sinnes shall bee forgiuen in the future life, which in this life haue beene remitted to euery one in the true Catholike Church.

Cyprian.

*Cyprian*: VVhen wee depart hence, there is no place for repentance, no effect of satisfaction; heere life is either lost or found, heere wee must provide for eternall saluation by the worship of G o d and fruite of faith: So *Ambrose* speaking of *David*, that prayed for remission of his sinnes before hee departed hence, saith, That hee who receiueth not forgiuenesse of his sinnes heere, shall not there in the heavenly Countrey receiue any. And *Iustine*, more auncient then both writeth; That the narration of *Dines* and *Lazarus*, is an illustrious and euident representation, containing this doctrine; That after the diuorce of the soule from the bodie by no prouidence and care men can attaine any helpe. This sort then of remission of sinne is vnheard of in the Scripture, vnknowne vnto the Fathers; but of the other sort, both of continuance of that remission, that is inchoate in this life, and of promulgation of sentence in the life to come, there is none that maketh any question. When then our Sauour saith, It shall neuer bee forgiuen, neither in this world, nor in the world to come, it is thus to bee conceiued; that it shall not bee remitted, neither in regard of the act of remission in this world, nor of the promulgation of the sentence in the world to come: For by the world to come, is often vnderstood the time of the generall iudgement, when it shall bee declared what sinnes haue beene loosed and retained vnto men; as the phrase is vsed, Luk. 20. 35. and Mark. 10. 30. and so this place hath no correspondence with Purgatory, which is in the middle time betweene death and the generall iudgement. Moreouer it is manifest, that Christ speaketh heere of remission of sinnes, *quoad culpam*: But the guilt of any sinne cannot be remitted in the world to come, as your selues teach, except it be veniall; and there is so facile a way to expiate them, by holy water, recitall of the Lordes Supper, knocking of the breast, &c, that small reason can bee giuen, why they should bee purged in those grieuous paines

*Cyp. cons. De-  
mist. tract. 1.*

*Amb. de Basso  
moysi com. 1.*

*Iust. g. ad or-  
thod. 60.*

of Purgatory which exceed all earthly punishment, except it be to bring prouant for the maintenance of Popish flouebellies; so that this Scripture is nothing at all to your aduantage. You adde the testimony of Saint *Augustine*, that acknowledgeth remission of sinne in the world to come, whose meaning wee are to interpret according to the mindes of the Fathers that had gone before; with whom it was vsuall to pray for eternall rest and remission of sinnes vnto the dead; not because they doubted that they inioyed them not, or feared that they were in paine or torment in the fire of Purgatory: but they sued for continuation, accomplishment, and manifestation thereof at the generall resurrection, as it is plaine by their writings.

*Aug. confess.  
l. 9. c. 13.*

*Nazian.* in his Oration presupposeth that *Cesarus* hath attained saluation, and that his soule possesseth honour, and yet afterward addeth; Now, O Lord of life and death, receiue *Cesarus*; for wee commit him to thy disposition, whereby thou rulest the whole world, to whom also we commend our soules, and those that departed before vs, as a faithfull pledge. And Saint *Augustine* praying for his mother *Monica*, vttereth these wordes; I entreat thee for the sinnes of my mother; heare me by the medicine of thy wound, which hung vpon the Crosse, and sitting at thy right hand doth pray for vs: Forgiue, O Lord, forgiue I beseech thee, and enter not into iudgement with her; and I beleue that already thou hast done that which I aske, but yet approoue, O Lord, the free will offering of my mouth.

*Ambrose* in the funeral Oration of *Valentinian*, first confesseth, that both he and *Gratian* are in heauen, and reigne with Christ; to whom afterward hee commendeth, and prayeth for them: Wee doubt not, saith he, of the merits of *Valentinian*; but now let vs beleue the testimonie of Angels; that hauing wiped away the spots of sinne, hee now as cleane is ascended, whom his faith washed, and his prayer consecrated: Let vs beleue, because he is ascended from



from the desert (i.) from this dry and untilld place, to those sweet delights, where conioyned to his brother, hee enjoyeth the pleasure of eternall life; both of them are blessed.

So writeth hee also in the next Oration of his brother *Satyrus*. First, that there is no doubt, but that hee reigneth with Christ, and resteth with him: and againe, hee is entered into the kingdome of heauen, because he beleued the word of God. And yet in the end of the Oration, he commendeth him to God thus; To thee now O God, I commend his innoxious soule, I offer to thee my sacrifice. The like he hath in the Oration of the death of *Theodosius*; Whereby it appeareth, that when they prayed for eternall rest, or remission of sinnes for the defunct, they meant not, that already they enjoyed it not, or that they conceived, they were in Purgatory; but rather they were suitours for their resurrection, when the finall sentence shall bee pronounced, and remission of sinnes bee manifested to all the world. And thus I conceiue, Saint *Austin* is to bee interpreted concerning forgiuenesse of sinnes in the world to come: not that any new act of remission of sinnes is then begunne, which had not it being in this life; but that the inchoation then receiueh consummation, and the forgiuenesse heere known and sealed vp in our owne hearts alone, shall then bee made publique and notorious to all. If any thinke otherwise, that hee speaketh of some new act of forgiuenesse; I answer, that hee ouerthroweth it in other places, and so should bee very vncertaine in this, as hee is in the auouching of Purgatory; which hee confesseth, he doubteth of. For thus he writeth in the fift Homilie of his booke of fiftie Homilies, in the tenth Tome, Let vs accord with our aduersary, while wee are in the way with him, (i.) let vs consent to Gods word, while we are in this life: for when we depart out of this world, there remaineth no compunction, no satisfaction; but a Iudge, a Sericant, a prison. In his Enchiridion; In this life is

*Enchiridion*, c. 63.  
g. 8. *Dial.* g. 1.  
*De ciuit. Dei*,  
l. 11. c. 25.

all the remission of sinne: Heere bee tentations that moue vs to sinne; heere is the euill, from which we desire to bee deliuered: but after (or then) there are none of all these things.

Lastly, that Father granteth, any sinne may bee remitted in the world to come, to them which here haue led a tolerable life, and not plunged themselues in all wickednesse. But you denie, that mortall sinne is remitted to any: therefore there is no concurrence betweene him and your opinion.

## O B I E C T I O N.

*Mat. 5. 25, 27.* **B**ee at agreement with thy aduersary betimes, while thou art in the way with him; lest perhaps thy aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the officers, and thou bee cast into prison: Amen I say vnto thee, thou shalt not goe from thence, till thou hast payed the last farthing. To these words Saint Cyprian alluding, saith, Another thing it is for him that is in prison, not to goe out till hee hath payed the last farthing; another thing present; ~~yo~~ receiue reward of faith and vertue; another thing, being by long paine tormented, to bee cleansed and purged by long fire.

*Cyprian. 1st ad Anton.*

## A N S W E R E.

**T**He scope of Christ, is to exhort men to concord and equitie, by shewing how many dangers they expose themselues vnto, that are ouer-stiffe in prosecution of their right, and will not bow nor bend to indifferencie: thus both *Chrysostome* among the Ancients, and *Ferns* also himselfe a Papist, interpreteth this place, without any reference at all vnto Purgatory: No more doeth *Cyprian* vse any words, that may inferre it, if you had perused the place, and obserued his drift. For hauing to deale with *Antoninus*, that somewhat inclined to the Nouatians, who would not admit of their repentance, which fell in persecution, lest thereby men would slowly embrace Martyrdom

dome; hee sheweth that Martyrdome would no lesse bee valued for all that, then virginittie or chaslitie is to bee reputed of, though adulterers bee admitted vpon their vntained repentance, into the communion of the Church: and so hee alludeth to this place; It is one thing to stand at pardon, another thing to come to glory; it is one thing for him that is cast into prison, not to come out till he hath payd the vttermost farthing; another thing to receiue the reward of faith and vertue, &c. Neuertheless, if *Cyprian* had vnderstood it according to your sence, wee might iustly haue opposed the common interpretation of the Fathers, that vnderstand it not of Purgatory but of hell.

*Aug. ser. Dom. in mont. l. 1. Hier. in Euen. lib. 1. c. 1. Cyprianus in Massh 5.*

# OBJECTION.

**T**He worke of euery one shall bee manifest; for the day of the Lord will declare, because it shall bee reuealed by fire: and the worke of euery one, of what kind it is, the fire shall try. If any mans worke burne, he shall suffer detriment, but he himselfe shall bee saued; yet so as by fire. *Saint Austin vnderstandeth this place of Purgatory, saying; If they did build vpon the foundation gold, siluer, or precious stones, they should bee secure from both fires; not onely from that euermolting, which shall torment the impious euermoltingly, but also from that which shall amend them that shall be saued by fire: for it is said, that he shall be saued; yet so, as by fire.*

*1. Cor. 3. 13. and 15. Aug. in Psal. 37*

# ANSVVERE.

**S**aint *Austine* hath deliuered vs an excellent rule, in disputation of diuine things; that the places of holy Scripture which are ambiguous, darke, figuratiue, must be set apart, for euery man will interpret them according to his owne sence; and plaine, perspicuous, proper, produced, that conclude the matter in question. Now himselfe acknowledgeth that this is an obscure and hard place, and the words shew it to be tropicall; as foundation, architect, building vpon gold, siluer, hay, stubble, straw;

*Aug. de oſſo quæst. Dul. c. 1. de fide & op. ribus, cap. 15.*

*visura,*

*Euch. c. 68.  
& q. 1. dicit.*

*Ambr. in Psal.  
119. ser. 20.  
Hier. l. 2. adu.  
Iovin. Greg.  
dialog. l. 4. c. 39.*

and so in good consequence, is the fire also which Saint *Paul* intimateth, when he saith, hee shall be saued, not by fire, but as it were by fire. And so this place which is the chiefe bulwarke of Purgatory, prooueth no stronger then a paper wall; for it is euident, that the fire which *St. Paul* speaketh of, trieth all, not onely the hay, stubble, straw, but also the gold, and siluer, which Saint *Austine* also obserued; but Purgatory fire doth not so: so as though *St. Austine* in the place mentioned by you, seemes to vnderstand it of Purgatory, yet vpon better examination of the text, hee interpreteth it otherwise, of the tribulations of this life, and proueth it out of the Scripture; The furnace prooueth the potters vessells, so doe temptations the soules of the iust: So doth *Ambrose*, so likewise doth *Ierome*; yea euen *Gregory* the Great, when Purgatory had gotten some applause in the Church, saith, That by fire may be vnderstood that tribulation which happeneth vnto vs in this life: so as this fire of affliction, temptation, tribulation, shall make manifest what manner of workes euery mans is; and this is most consonant to the Apostles intent, whose purpose beejing to banish contentions, diuisions, and schismes out of the Church of Corinth, aduise both teachers and hearers to bee humble, peaceable, and modest, that neither the hearers should carnally brag of their teachers, nor teachers vainely triumph of the multitude of hearers, and so become authours of schisme; but that both of them beeing built vpon Christ the foundation, should grow in him so firmly, that no fire of temptation should destroy them, no persecution or seduction deceiue them, but better them and make them more constant towards God. Gold then, siluer, pretious stones, stubble, hay, and straw, are men, that by preachers are called vnto Christ, and are made members of the building of the visible Church; as Saint *Paul* saith, verse 9. You are Gods building; and verse 16. You are the temple of God; and verse 17. The temple of God is holy which you are, and so  
the

the worke of euery one is to bee taken. For those that by the preaching of the Gospel are brought to God, as 1. Cor. 9. 1. You are my worke in God, and euery mans worke shall bee manifest, for the day shall declare it, because it shall bee reuealed by fire, and the worke of euery one of what kinde it is, the fire shall try. By fire, as Saint *Austine* saith, is vnderstood temptation, affliction, persecution, according to the phrase of the Scripture, Zach. 13. 9. 1. Pet. 4. 12. by this fire of tribulation and temptation, shall it be manifested, what manner of worke euery mans is, that is, what manner of Christians those are, that he hath wonne and gained vnto religion; whether they be gold, siluer, or pretious stones, or hay, stubble, or straw, the fire of affliction shall prouue, and that in this life, as Saint *Austine* saith: If any mans worke that he hath built abide, hee shall be rewarded, that is, he shall saue himselfe and those that heare him, 1. Tim. 4. 16. For what other reward should a preacher seeke, but the saluation of his hearers conioyned to his owne; if any mans worke burne, hee shall suffer detriment, that is, he hath laboured in vaine, in teaching, reproofing, admonishing, aduising, as Gal. 4. 11. I am afraid of you, that I haue wearied my selfe with you in vaine, but he shall be saued, that is, the Apostacie of the hearers from the faith, shall not preiudice the teacher, but he eternally shall bee saued, yet so as by fire, that is, if hee in the midst of persecutions, temptations, afflictions, shall continue constant vnto the end, as Christ hath promised, Matth. 24. 10. This is the plaine and euident interpretation of this place, which is as farre from Purgatory as Gades from Ganges.

*After this life there is no place of Purgatory, where the soules of the faithfull are purged from the guilt and punishment of sinne.* *Antilegi.*

Ezech. 18. 21, 22. If the wicked will turne from all his finnes that he hath committed, and keepe all my statutes,  
none

none of his transgressions that he hath committed shall be remembred vnto him.

*Argument.*

*If the Lord remember not the sinnes of sinners after their conversion, then requireth hee no satisfaction for them, in the paines of Purgatory.*

2. Cor. 5.1. Wee know if this earthly house of this Tabernacle were dissolued, we haue a building of God, a house not made with hands, eternall in the heauens.

*Argument.*

*They that haue a house eternall in the heauens immediately after their dissolution, goe not to Purgatory.*

Reuel. 14. 13. Blessed are the dead that die in the Lord, from henceforth saith the spirit, they rest from their labours.

*Iust. q. Ortho 75*

After the departure of the soule from the body, presently there is a distinction made of good and badde, for they are led by the Angels to those places that are worthy of them; the good into paradise, the euill into hell, where they are kept vntill the resurrection.

*Cyrr de Mort. sect. 11.*

The iust are called vnto refreshing, the vniust are snatched vnto punishment, speedily there is patronage giuen to the faithfull, punishment to the perfidious.

*Nic. in laud. Cels. frat.*

I beleue that euery generous soule, as soone as it is freed from the fetters of the body, presently feeling and beholding the good that abideth it, doth wonderfully reioice and fleeth merrily vnto the Lord, hauing left this life as a grieuous prison, and cast off the bonds wherewith the fetters of the soule were wont to be depressed.

*Aug. de peccat. merit. & remiss. l. 1. c. 28. Item hypoz. 65.*

There is no middle or third place, but he must needs be with the diuell, that is not with Christ.

The first place, the faith of Catholiques by diuine authority, beleeueth to be the kingdome of heauen; the second to be hell; the third wee are altogether ignorant of, neither can we finde it in the Scriptures.

*Olimpius in Eccles. c. 11.*

In what place soeuer, whether light or darke, that is, whether



whether in the filthy station of vices, or in honestie of vertues a man shalbe found when hee dieth, in the same degree and order shall hee remaine eternally: for either he reisteth in the light of eternall happinette with iust men, and our Lord Christ, or hee is cruciate in darkenelle with the deuill, the prince of this world and vniust.

O B I E C T I O N.

**T**HE soules in Purgatorie are holpen by the prayers, sacrifices, and other workes of Piety done for them by the faithfull, lining in this world; and therefore it is a good worke to pray for them.

Otherwise what shall they doe, which are baptized for the dead, if the dead rise not againe at all? why also are they baptized for them? by baptisme here is vnderstood all corporall affliction and chastisement, undertaken for the departed, in like manner as it is vnderstood by our Saniour, when hee saith, *With the Baptisme wherewith I am baptized shall yee bee baptized.*

Prose.  
1. Cor. 15. 29  
30.

A N S V V E R E.

**Y**O V are a tryed man to interpret the Scriptures, that with such dexterity can deduce praying for soules in Purgatorie from them that are baptized for the dead: of which words there are as many senses giuen by interpreters, as there are sillables in them, and yet none inforce your collection; the ordinary gloss, *Lyra*, and *Aquinas*, expound to bee baptized for the dead, for the deadening of sinne, and washing of our offences, which is done in baptisme: but most agreeable to the Apostles purpose is *Chrysostome*, the Greeke *Scholias*t, *Photius*, and *Theophilact*, that to be baptized for the dead, is, that death may be destroyed, or in the faith of the resurrection from the dead, whereof baptisme is a symbole, which is as nere to your collection, as one pole to another.

## OBJECTION.

2. Mach. c. 12.  
v. 43, 44.

AND Iudas making a gathering, hee sent 12000 Drachmes of silver to Ierusalem, for sacrifice to bee offered for sinne, well and religiously thinking of the resurrection: for unlesse hee hoped that those which were slaine should rise againe, it should seeme superfluous, and vaine to pray for the dead; It is therefore an holy and healthfull cogitation to pray for the dead, that they may be loosed from sinnes.

## ANSVVERE.

YOU were threedbare for Arguments out of the Scripture, when you produce the bookes of *Machabees*, which you cannot be ignorant, we repute *Apocryphall*; but let them bee taken for Canonickall, this placemaketh nothing for you, if you will stand to your owne principles; for those that die in mortall sinne, your selues say, goe not to Purgatorie; but these died in mortall sinnes, as appeareth, *verf. 40.* Vnder the coates of euery one that were slaine they found things consecrated to the Idoles of the Iaminites, which is forbidden the Jewes by the Law; then euery man saw this was the cause wherefore they were slaine, but if it were granted that these died not in mortall sinnes, and that *Iudas* and the Lewes prayed and offered sacrifice for them, it followeth not that it was to helpe them being in Purgatory: but there be other causes manifested in the text, which you haue corrupted, both in the beginning, and in the end; for in the beginning instead of two thousand Drachmes, you haue set 12000. Drachmes; and in the end, where you reade it is an holy and healthfull cogitation to pray for the dead, in the originall, there is no such thing: the causes then set downe in the text are three. First, that they which were living, might not fall into the punishment of the sinne of the dead, and so the army for the sacrifice of those that were slaine, might not perish, as it befell for the sinne of

*Achan*

*Achan* expressed in these words, All men therefore praying the Lord, the righteous Iudge, who had opened the things that were hid, betooke themselves vnto praier, and besought him that the sinne committed might bee wholly put out of remembrance, wherein they did according to the Law, *Deut.* 21.8. Secondly, that God would strengthen and preserve the liuing, that they might not fall into the same offence, in the next words: besides that noble *Iudas* exhorted the people to keepe themselves from sinne, forsomuch as they saw before their eyes the things that came to passe for the sinnes of those that were slaine: both these are briefly couched together. *vers.* 43. and when he made a gathering throughout the company to the summe of 2000. Drachmes of siluer, hee sent it to *Ierusalem*, to offer a sacrifice for sinne. What is it to offer sacrifice for sinne? First, by sinne is meant the punishment of sinne; to auoide this, hee sent this offering, that the people might not fall into it. Secondly, to shunne the sinne it selfe, that they might not commit it; for as for these two causes did *Iudas* command the sacrifice to bee offered, and that all the people might not vtterly perish, for the sacrilegious offence of the dead; secondly, that God would keepe the rest of the people from the like offence. The third, is expressed in the words following, Doing therein wel and honestly, in that he was mindfull of the resurrection; for if he had not hoped that they which were slaine should haue risen againe, it had bin superfluous and vaine to haue prayed for the dead; these words expresse the third cause, why and what it was, that he prayed for the dead, to testifie his faith of the resurrection, and to intreate this glorious blessing to be bestowed vpon them, as it followeth in the next words; And also in that hee perceiued that there was great fauour laide vp for them that died godly: what great fauour, but of eternall life and glorious resurrection? this he desired to be conferred vpon them, and testified his faith thereof by this oblation

for them. It is therefore an holy and healthfull cogitation, to pray for the dead (these wordes are cogged in) whereupon hee made propitiation for the dead to be freed from sinne; which wordes are to be interpreted thus, That he made this sacrifice to be offered that they might bee deliuered from sinne, that is from the punishments of sinne, (among which is the corruption of the body and death) by rising againe at the length; so as heere bee three causes of sacrifice, and praier for the dead, exprest in the wordes, whereof none at all concernes your helping out of Purgatory.

### O B I E C T I O N.

*Part, 3. Exam.* **F**OR the iudgement of the Church in and before Saint Austins time, let the industrious Reader see the confession of Kemnitius, where hee undertaketh to dispute against Saint Austin and Saint Chrysostome, of Purgatory and Prayer for the dead.

### A N S W E R E.

**K**emnitius acknowledgeth not, that any Father alloweth, or writ of your Purgatory, for many hundred yeeres after Christ, for albeit *Origen*, and many other Fathers mention a Purgatory, yet it hath not affinitye with yours; that being at the generall iudgement, yours taking place in the middle betweene death and iudgement; that purging all, euen the best, yours, none but them that are in a middle condition; that admitting no ease, helpe, or mitigation by prayers and workes of the living, yours establishing the contrary: The which opinion of ancients, *Kemnitius* bringing in Saint *Austin*, confuting at large in the sixt Sect. of his Treatise of Purgatory, and discoursing of prayers for the dead, which the Fathers vsed in the eight Sect. mentioned by you, hee sheweth they were for godly ends exprest by themselves, but none to free men out of Purgatory. First, they were publike celebrations, and

and obſignations of the promiſes of God concerning remiſſion of ſinne. Secondly, they were inſtructions and informations for the liuing, to imitate their vertues. Thirdly, they were conſolations for thoſe that mourned, and declarations of their godly and louing affections towards the dead : All which doe well ſtand without any correſpondency with Purgatory ; and then coming to Saint *Auſtin* and *Chryſoſtome*, hee concludeth that neither of their iudgements concurrerh with yours, either about remiſſion of ſinne, or Purgatory, if their ſentences be not lamely, nor maimedly, but wholly and intirely produced, as they ought. This is all that you haue gained by the teſtimony of *Kemnitius*, who diligently ſeeking out the grounds of Purgatory among the auncients, expreſſly declareth there is nothing that helps yours, as it is now taught in the Church of Rome.

*The ſoules of them, that are departed in the faith of Antiſeſtiſt, Chriſt, are not helped out of Purgatory by the prayers, and other workes of pietie done for them, by the faithfull liuing in this world.*

Eſa. 55. 17. Let the wicked forſake his wayes, and the vnrighteous man his thoughts ; let him returne vnto the Lord, and hee will haue mercy on him, and to our God, and he will abundantly pardon him.

*Argument.*

*They that haue their ſinnes abundantly pardoned, ſo that the whole puniſhment is taken away, needs not the ſuffrages of others to free them from puniſhment ; but they that are departed in the faith of Chriſt, haue their ſinnes abundantly pardoned, ſo that all their puniſhment is taken away, ſo Demittere peccata, non eſt aliud quam non punire, ſaith Anſelme in Tract. Cur Deus homo : Auguſtine in Pſal. 31.*

Galatians 6. 5. Euerie man ſhall beare his owne burden.

*Argument.*

If euery man shall beare his owne burden, then is not hee holpen or lighted, by the suffrages of others after death.

Rom. 14. 12. Every man must giue an account for himselfe vnto God.

*Argument.*

If euery man must giue an account vnto God for himselfe, and receiue according to that hee hath done himselfe in the flesh, then not according to that which another man doth for him.

2. Cor. 5. 10. Wee shall stand before the iudgement seat of Christ, that euery man may receiue in the flesh, according to that he hath done, whether it be good or euil.

*Chrysost. hom. 8  
in ep. ad Rom.*

Where there is grace, there is pardon; where pardon, no punishment; and when punishment is remooued, and iustice of faith conferred, nothing can prohibite vs to bee heires of that promise that is giuen by faith.

*Id. hom. 21. ad  
pop. Antioch.*

Read the Scriptures of our Sauour, and learne how no man can helpe vs when we depart hence, a brother cannot redeeme his brother from those finall torments; nor a friend his friend, nor parents their children, nor children their parents; and what doe I speake of miserable men, when as if *Noah, Iob*, and *Daniel* should come, yet should they not with their prayers preuaile for him that should be iudged.

*Hier. ep. 6. ad  
Gal.*

The Apostle seemeth to contradict himselfe, when hee saith, Beare one anothers burden, for if euery man shall beare his owne burden, then hee cannot beare anothers: but it is to bee considered, how the Apostle there commands, that when we sin, we should support one another in this life, and in the other place he speakes of the iudgements of God, that euery man shall be iudged holy or vn-holy; not for any other mans deed, but according to his owne worke, by which short sentence we are taught this new opinion, though obscurely, that while we are in this present world wee may helpe one another by our praers  
and



and counsels : But when we shall appeare before the tribunall of Christ, not *Iob*, nor *Daniel* nor *Noah*, shall intreat for another, but euery man shall beare his owne burden.

Because the foolish Virgins could not meete the bridegroome when their Lampes were out, they intreate those that were wise to lend them oyle; to whom they answered, they could not doe it, lest peraduenture there were not enough for them all, intimating that no man shall be helped by another mans merits and workes, for that euery man must haue oyle in his owne Lampe.

*Hillar. in Mat.  
Cap. 17.*

## The twelfth Controuersie, of the Sacraments.

### O B I E C T I O N.

**H**ere are seuen Sacraments of the new law properly so called; that is, seuen visible or sensible signes, ordeined or instituted by our Sauior Christ, where by grace is given to those that worthily receiue them. The Protestants doe confesse, that Baptisme & the Eucharist are properly Sacraments: therefore are we onely to prooue the other five. Note, that as neither Baptisme nor the Eucharist are in any place of holy Scripture called or said to bee Sacraments; and yet because they are visible and sensible signes and ceremonies, giuing grace (as the Catholike Church beleeueth) or signifying the same, as the Protestants teach, they haue euery in Gods Church, enen by the confession of our aduersaries, bene truly called and esteemed Sacraments: So likewise all other externall and sensible signes, or ceremonies, proued by Scriptures to haue the like effect, and haue bene called and esteemed of the ancient Church Sacraments, ought also of the Protestants to bee acknowledged for such; neither are they to require any other prooue for the other

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Sacraments, then they are able to produce for these two. And albeit the Protestants confesse with the Catholiques, that baptism and the holy Eucharist are properly Sacraments, yet doe they denie diuers things pertaining to them, which the Catholike Church teacheth; which are therefore to be spoken of, before we proceed to the prooffe of the other Sacraments.

## ANSVVERE.

**Y**Our seuen Sacraments are dreames of the Schoolemen, no institution of Christ, found in the Scripture: which may appeare by this that *Lumbard*, the principall promoter of this conceite, who vsually alleadgeth the Fathers, for the confirmation of that hee propoeth, for this precise number of Sacraments, bringeth not one: and yet is more euident by your owne definition, that there be seuen visible signes ordeined by our Sauour Christ, vnder the state of the new Testament, whereby grace is giuen vnto them, that worthily receiue them: for to none of the five added by you, can claime that title, because they haue no priuiledge to giue grace, nor haue signes nor things signified, appointed by Christ in the state of the new Testament: For first, concerning Matrimony, Diuines doe not resolute, whether it giue grace or no, saith *Camus*; nay, *Durandus* denieth it, that it doeth: And it was instituted, not vnder the state of the new Testament, but before the fall, in the time of mans innocencie. Ordination of Ministers hath a command in the Scripture and a promise, that God will furnish them with sufficient gifts, whom he calleth to that sacred function: but it hath no promise of the grace of iustification, reconciliation with God, and remission of sinnes; which is the grace offered, signified, and exhibited in the Sacraments, seeing many entertaine the ministerie that is powerfull in beleeuers, which in themselves worketh no saving grace. The Sacrament of Penance hath no outward visible element, rite or signe, that is ordeined by any Mandate of Christ, to giue and signifie the grace

*Lib. 8. cap. 5.  
Distinct. 26.  
quæst. 3. sent.  
lib. 4.*

*Effectus Sacramentorum, cuius sunt efficacia signa, est gratia gratum faciens.*

*Biel. in 4. sent. dist. 2. quæst. 1.*

grace of the new Testament: and besides, there was Con-  
tellation and Absolution in the old Testament; therefore it  
cannot bee a Sacrament of the new. Concerning Confir-  
mation, there is no man that denieth, but that Christ hath  
ordained meanes to strengthen and confirme men in grace,  
after their initiation by the Sacrament of Baptisme, as the  
Lords Supper, the preaching of the Gospel, prayer; but  
that he ordained oyle mingled with balme, consecrated by  
a Bishop, on a certaine day of the yeere, wherewith hee is  
to annoint the forehead of him that is baptised with the  
pronunciation of these words; *I signe thee with the signe of  
the Crosse, and confirme thee with the Chrisme of salvation, in  
the Name of the Father, of the Sonne, and of the holy Ghost;*  
this matter and forme of a Sacrament can neuer bee pro-  
duced out of the Scripture, to be instituted by Christ. And  
finally, for Extreme vnction, it is true, that our Saviour  
gaue power to his Apostles to cure diseases and infirmities,  
as both Saint *Matthew* and Saint *Luke* doe testifie; which  
they performed by annointing the sicke with oyle, Mar. 6.  
But that they did this onely to those that were in the ago-  
nies of death, to bee a preseruative against the deuill, sinne,  
and death; to restore the body by giuing health, to saue  
the soule, by giuing grace, and conferring remission of  
sinnes; which are the three effects of this Sacrament;  
there is not a word in the Scripture that can euince it.  
much lesse doeth it prescribe, that alwayes vnto the end  
of the world, it should be vsed in the Church, as the Sacra-  
ments of Baptisme, and the Lords Supper are. Besides,  
though Christ gaue the Apostles power to helpe diseases,  
yet he no where ordein'd, that in their cures they should vse  
oyle; nay, the Sacraments of the new Testament are ex-  
pressly ordeined by Christ, and by no body else: this there-  
fore properly is no Sacrament. Vpon these grounds wee  
conclude the former to be no Sacraments, and out of the  
Scriptures proue, that there be two onely properly. First,  
for that CHRIST IESVS instituted these two alone.

Rhemists in  
Iam. 5.

*De Symbolo  
ad catach. Aug.  
Kapit. de Vi-  
dor. Verbi Dei  
lib. 12, cap. 12.*

Secondly, because these onely seale the righteousnesse of Faith, Col. 2. 11, 12. Rom. 4. 11. Thirdly, for that the practise of the Apostolicall and Primitive Church haue deliuered no moe; nor the Fathers that succeeded, commended any moe vnto vs, Actes 2. 41, 42. *Iustine Martyr* in his second Apologie, rehearseth no moe then Baptisme and the Lords Supper. *Ambrose* hath written sixe bookes of Sacraments, and remembreth no moe. *Tertullian* both in his first and fourth booke against *Marcion*, and *Decorona militis*, acknowledgeth no moe. *Saint Austine* saith, These bee the two Sacraments of the Church. *Rupertus Tuitiensis* hath these words, What and how many are the chiefe Sacraments of our saluation? to wit, holy Baptisme, and the Eucharist, a double gift of the holy Spirit, one for remission of sinnes, the other for the distribution of the diuerse and manifold graces of God; and in a word, before *Lumbard*, and *Hugo Victorinus*, no Father of the Church, or any Councell, before that of Florence, precisely determineth the number of the seuen Sacraments.

## The thirteenth Controuersie, of the necessitie of Baptisme.

### O B I E C T I O N.

**I**T is necessary for every mans saluation that he be baptized. Amen, I say to thee, vlesse a man bee borne againe of water and the spirit, hee cannot enter into the kindome of heauen. *Saint Austine* numbreth amongst other heresies of *Pelagius*, this, that he promised eternall blisse, though without the kindome of God, to infants without Baptisme.

Heretic 88.

ANSVVERE.

A N S W E R E.

**B**aptisme is necessary to them which may and ought to use it, but to them that cannot, if they have a desire of it, it is not so: there is then a twofold necessity; one conditionall, and so Baptisme is necessary to salvation, if it may bee had, for the contempt of it is damnable: the other absolute, without which there is no possibility of salvation, and so it is not necessary. That which was wanting to the thiefe in regard of Baptisme, the benignity of the Omnipotent supplied, and made up, saith Saint *Austine*. *Valentinian* the younger departed this life without Baptisme, yet *Ambrose* saith, that because hee wished it, hee had the grace which he desired; and this the Councell of Trent taught, whatsoever any ignorant Papist may privately thinke to the contrary, that no man can be translated into the state of grace, and enter into the kingdome of heauen, without the lauer of regeneration, or the desire of it; the desire of it then is of sufficiencie. & may supply the defect, whereby they that want it, may be admitted into the kingdome of heauen. If then you had a desire to cure, and not to enlarge the wounds of the Christian world, you would neuer haue made a quarrell of this, which in truth is none: somewhat may be doubted of children, because they haue no desire of Baptisme, and cannot receiue the effect of the Sacrament, without the reall participation of it, as *Aquinas* teacheth; and therefore without it, are excluded out of heauen; but then you must remember your owne principles, that the Baptisme of martyrdome may supply the want of outward Baptisme: now children may bee martyrs, as the same *Aquinas* teacheth. To the place then alledged by you, sundry answers may be giuen: First, that it is not to be interpreted of Baptisme, but simply of regeneration, which the Prophets expresse by cleane water, as *Exod.* 36.25. But vnderstanding it of Baptisme, then by the kingdome of heauen is not necessarily meant, euerla-

*Sacramentum visum vultuabiliter vale plurimum et ideo corruptum sacrilegos facit. Aug. contra Faust. lib. 19. cap. 11.*

*Cont. Donat. l. 4. c. 22. 2.*

*Sess. 6. decret. de iustis. c. 4.*

*part. 3. q. 73. art. 3.*

*part. 3. q. 68. art. 2.*

*2. 2. de. q. 104. art. 1.*

*Aliud est aqua sacramenti, aliud aqua qua significat spiritum Dei, aqua sacramenti visibilis est, aqua spiritus inuisibilis. Aug. tract. 6. in Epist. Iohannu.*

Lumbard.  
l.4.c.4.

3. part. q. 68.  
art. 2.

sting happinellē, but the visible estate of the Church of the New Testament, whereinto none can enter but by Baptisme: but if by the kingdome of heauen, we vnderstand eternall life, then *intelligendum est de ijs qui contemnunt baptizari*, as *Lumbard* speaketh; for euery one that will come to heauen, must be baptized, either *re* or *voto*, as *Aquinas* interpreteth this place. Saint *Austine* chargeth *Pelagius* with this Heresie, that out of the kindome of heauen hee promised eternall life to children without Baptisme. You were in a dreame when you thought the Protestants taught so, who assure themselues there can bee no happinellē out of heauen, nor promise any such thing to them, that either neglect or contemne Baptisme.

*Amishefs.*

*Baptisme is not of absolute necessity vnto saluation.*

Iosu. 5. 3. 4. 5. And *Iosuab* made him sharpe kniues, and circumcised the children of Israel, at the hill of the foreskinnes, and this is the cause why *Iosuab* did circumcise all the people that came out of Egypt that were males, euen all the men of warre died in the wilderness, by the way as they came out of Egypt; now all the people that came out were circumcised, but all the people that were borne in the wilderness by the way as they came forth out of Egypt, them they had not circumcised, for the children of Israel walked fortie yeeres in the wilderness.

2. Sam. 12. 18, 23. And it came to passe on the seuenth day that the childe died, and *Dauid* said, I shall goe to him, but he shall not returne to me.

*Argument.*

*Circumcision was as necessary to the Iewes, as Baptisme to Christians, but they wanted it forty yeeres, and Dauids sonne died ere the eight day, who yet was saved.*

Luke 23. 43. Iesus said vnto him, verely I lay vnto thee, this day shalt thou bee with me in paradise.

*Argument.*

*The Thiefe was saved, but he was not baptised.*

1. Cor.



1. Cor. 7. 14. For the vnbeleeuing husband, is sanctified by the wife, else were your children vncleane, but now are they holy.

*Argument.*

*They who are holy and in the Couenant before Baptisme, may possibly be sau'd though they lacke it, but children are such.*

When I often consider the example of the thiefe, I finde that not onely suffering for the name of Christ may supply the defect of Baptisme, but faith also and conuersion of the soule may doe the like, if straitnesse of time will not permit to celebrate the Sacrament of Baptisme; for the thiefe was not crucified for the name of Christ, but for the desert of his owne wickednesse. Neither did hee suffer because hee beleued; but while hee suffered hee beleued: Therefore in that thiefe God did declare of what force the word of the Apostle is, With the heart man beleueth to righteousness, and with the mouth confesseth to saluation, euen without the visible Sacrament of Baptisme; but then it is inuisibly fulfilled, when as the point of necessity, and not the contempt of religion excludeth the mystery of Baptisme.

I cannot altogether dispaire of their saluation, that are not baptised, if it bee not done of contempt, but when as Baptisme cannot possibly be had.

*Aug. l. 4. cont.  
Donat. c. 22.*

*Bern. Ep. 77.*

The foureteenth controuerſie,  
of the Ceremonies of Bap-  
tiſme.

O B I E C T I O N.

**THE** Exorcismes, and other Ceremonies used by the  
Catholike Church in Baptisme haue example in holy  
Scripture, and are agreeable therunto.

A N S V V E R E.

Beil. l. 1. de  
Baptis. c. 25,  
26, 27.

Beil. l. 1. de  
Baptis. c. 24.

**Y**OUR twelue Ceremonies before Baptisme, your ſue  
that accompany it, and your ſue that follow after it,  
haue put ſuch a new face and habit vpon the holy Sacra-  
ment; that if Chriſt were on the earth, hee would hardly  
diſcerne amongſt you his owne inſtitution; and howſoe-  
uer you would beare your Reader in hand they haue  
example in Scripture, and are agreeable vnto it, yet the  
Homer of your Diuines dares not auouch ſo much; but  
ſaith, they flow from the fountaine of Tradition, or from  
the inſtitution of moſt holy fathers. Your exorcisme, that  
is, the adiuration of diuills by certaine praiers to depart  
out of the parties to be baptiſed, your ſigne of the Croſſe  
in their foreheads and breſts, before Baptisme, your ex-  
ſufflation and bowing vpon them; your giuing of ſalt to  
taſt on, your touching of their noſes and eares with ſpit-  
tle, and ſaying, Be thou opened, your anointing with holy  
oyle in the breſt and ſhoulders, your thrice dipping in the  
water, after Baptisme your anointing with the Chriſme  
on the crowne of their heads, your burning tapers put  
into their hands, your white garments put vpon their  
bodies,

bodies, may occasion euery one baptised by you to take vp *Valentinians* answere to the Priest of *Fortune* that had sprinckled him with water; *Thou hast not cleansed but defiled me.* Certainly these ceremonies are as great strangers in the Scripture, as euer Roman was at Ierusalem.

O B I E C T I O N.

**M**Arke 7.33.34. *And taking him from the multitude apart, hee put his fingers into his eares, and spitting touched his tongue, and looking up to heauen, hee groaned and sayd to him Ephata, which is to say bee thou opened: Saint Ambrose testifieth these Ceremonies to haue bene vsed in his time.*

A N S W E R E.

**A**N vnskillfull Archer that shooteth his arrow and neuer looketh at the mark: your mark is to confirme the lawfulness of Ceremonies which you vse in Baptisme, and you tell vs what Christ did to a dumbe and deafeman to recouer his speech and hearing; but what is this to your purpose? Did our Sauiour baptise him, or exorcise and coniure the diuill out of him? did hee blow vpon him, giue him salt to tast, anoint his nose and eares with spittle, put a taper into his hand, not a word of all this is reported by the Euangelist; neither doth *Ambrose* speake of any exorcisme vsed in Baptisme, or of spittle, or of the word *Ephata*, but of some others, which at this day your Church vsesh not: In those times the Church was pestered with vnprofitable Ceremonies, that Saint *Austine* complaineth she was pressed contrary to Christs mercifull institution with such a seruile burden of them, that the state of the Iewes vnder the Law was more tolerable then the state of the Christians, seeing they were subiect to Gods owne ordinance, and not to humane presumptions as Christians are, much more would hee haue bemooned here state in thesetimes, when the inundation of

*Aug. 119.  
Epist. c. 19.*

of ceremonies haue almost drowned the substance of religion, that from among you shee cannot shew her selfe.

*Anathema.*

*Exorcismes, exsufflation, salt, spittle, oyle, chrisme, tapers, and such like ceremonies used in Baptisme, haue no example in the holy Scripture, nor may be deduced out of them.*

Matth. 28. 19. Goe therefore and teach all nations, baptizing them in the name of the Father, the Sonne, and of the holy Ghost.

Here are both the precept & practise of baptizing without these ceremonies.

Acts 8. 37. 38. The Eunuch said, See heere is water, what doth hinder me to bee baptise? and *Phillip* said, If thou beleuest with all thy heart, thou maiest: and hee answered, and said, I beleue that Iesus Christ is the Sonne of God; and hee commaunded the chariot to stand, and they went downe both into the water, both *Phillip* and the Eunuch, and hee baptised him.

Acts 10. 47. Can any forbid water that these should not bee baptised, which haue receiued the holy Ghost as well as wee? and hee commanded them to be baptised in the name of the Lord.

*Aug. ep. 119. cap. 19.*

*Hierom in Matth. 23.*

They load religion with burdensome inuentions, which God made free by a few Sacraments.

We swallow downe and neglect great matters and shew diligence and opinion of religion in small things that bring gaine.

*Bern. ep. 91.*

I may not be without the assembly of Saints, no distance of place or body may depriue me of the Councell and congregation of the iust, especially, that Councell wherein the traditions of men are not obstinately defended, and superstitiously obserued, but the good, welpleasing, and perfect will of God is inquired and sought after.

The

The fifteenth Controuersie, of the  
*holy Eucharist, or most blessed Sacra-*  
 ment of the Altar.

O B I E C T I O N.

**I**N the holy Eucharist, the true body and blood of our  
 Saviour Christ, is truly, really, and substantially, and  
 not in figure onely.

A N S W E R E.

**A** True and reall presence of our Saviour Christs body  
 and blood in the Lords Supper, euery Protestant ac-  
 knowledgeth; but it is spirituall, not corporall. by faith,  
 not by locall existence: for wee acknowledge a twofold  
 presence. First, in respect of the signes that are not bare, na-  
 ked, and signifying onely the bodie of Christ, but that  
 truly, really, and actually offer and present it vnto vs. Se-  
 condly, in respect of the communicants faith, of which  
 Saint Austin saith, wee cannot touch Christ with our  
 hands sitting in heaven, but we may handle him by faith.  
 Your locall, bodily and substantiall presence of his bodie  
 and blood are not heard in the Scriptures, vnknowne vnto  
 the Fathers, and the places vrged by you for it are directly  
 answered by them.

*Aug. in ep. 106.  
 Tract. 1.*

O B I E C T I O N.

**M**attbew 26. 27. 28. Take yee and eate, this is my bo-  
 die, drinke yee all of this, for this is my blood of the new  
 Testament, which shall bee shed for many vnto the remission of  
 sinnes: againe, This is my body which is giuen for you, this is  
 the chalice, the new Testament in my blood, which shall be shed

H h for

for you: and yet againe, Our Lord Iesus in the night that hee was betrayed, tooke bread, and giving thanks brake, and saide, Take yee and eate, this is my body which shall bee deliuered for you: this doe yee for commemoration of mee. In like manner also the challice after hee had supped, saying; This challice is the new Testament in my blood, this doe yee so often as yee shall drinke in commemoration of mee.

## ANSVVERE.

In senten. 2.  
Prosp. collect.  
Cont. Adamant.  
c. 12. ep. 23.  
ad Bonifacium  
In Psal. 3.

Tertul. cont.  
Marc. l. 4.  
Theod. dial.  
ad Iulianum.

THE Fathers answer: The bread after a certaine manner is nominated the body of Christ, when indeed it is the Sacrament of his body, saith *Austin*: And againe the Lord doubted not to say, this is my body, when he gaue a signe of his body, and after a certaine maner the Sacrament of Christs body, is his body; and the Sacrament of his blood, is his blood: and againe the Lord admitted *Iudas* to the banquet, in which he commended and deliuered vnto his Disciples a figure of his body and bloud; hee made the bread which he tooke, and distributed to his Disciples his bodie, saying; This is my body, that is, a figure of my body, so *Theodoret*: Christ honoured the signes that were seene with the appellation of his owne bodie and blood, not changing nature, but adding grace vnto it.

## OBJECTION.

NOTE that these wordes, *This is my body*, being understood as they sound, there can bee no more controuersie about this point; and that they are to be understood as they sound and without all figure may be conuincd in this sort: There can neither reason nor authoritie be alledged, why any other wordes of holy Scripture are to bee understood as they sound; and namely these wordes which are most like them, (*This is my welbeloued Sonne*) which doth not proue the same of these whereof wee now speake: therefore without all sence and reason, and meerey of hereticall wilfulnesse, is a figure sought in these wordes, more  
then



then in any other, and namely, in these I haue mentioned: but here intend not any further to dispute.

ANSVVERE.

**A**Re you such a stranger in the Scriptures, as to be ignorant that Sacramentall speeches are not to bee vnderstood properly, but commonly figuratiuely? as Genes. 17. 10. Circumcision is called the Couenant. Exod. 12. 11. and 27. The Lambe, the Passeouer, 1. Corin. 10. 4. The Rocke, Christ. Tit. 3. 5. Baptisme, the Lauer of regeneration; and so bread, the body of Christ, not properly, but figuratiuely: because they are signes of such things, as are represented by them; and Saint *Austin* tells you the reason, If Sacraments had not a certaine similitude of those things, whereof they are Sacraments, they should not bee Sacraments at all. From which similitudes it often comes to passe, that they take the names of the things themselues; and so after a certaine manner, the Sacrament of Christs body, is Christs body, and the Sacrament of his blood, is his blood. And in the same Epistle he saith, This is the way altogether to finde out, whether a speech bee proper or figuratiue: For know, whatsoeuer in the Scripture cannot bee referred either to honestie or maners, nor to the veritie of faith; know, that that is figuratiue: and presently, he giues this example; Except yee eat the flesh of the Sonne of God, and drinke his blood, yee shall haue no life in you. He seemeth to command a wickednesse: It is therefore a figure, charging vs to communicate with the Passion of our Lord, and sweetly and profitably to reteine in memorie, that for vs his flesh was crucified and wounded. It is not the heresie, but frenzie, to think there can be no authoritie, nor reason giuen, why these words (*This is my beloued Son*) should be vnderstood properly: and these, (*This is my bodie*) should bee conceiued figuratiuely; sith the former is no Sacramentall speech, the latter is: For if this were a proper predication, that the bread was indeede the body of

*Epist. 23. ad Bonif.*

*Aug. ibid.*

Christ, and not a figurative; then one disparate might be affirmed of another; bread should personally be united to the word; should suffer, die, and be crucified for vs; Christ communicating with his owne disciples, should eat his owne body; there should be as many bodies of Christ, as there should be consecrated hostes; which are vnnaturall and impious assertions.

*Ansisthesi.*

*Christes body and blood is substantially and corporally in heauen, and not in the Eucharist.*

1. Corint. 11. 23. For I haue receiued of the Lord, that which also I deliuered vnto you; that the Lord I E S V S in the same night that he was betrayed, tooke bread.

*Argument.*

*As in the first Supper, bread was Christs body, and taken of him and his disciples; so now: But then it was not Christs body properly and really; for that spake, sate, gaue, was not eaten of Christ who then should haue eaten himselfe.*

Ver. 24. And when he had giuen thanks, hee brake it, and said, Take, eat, this is my body, which is broken for you: doe this in remembrance of mee.

*Argument.*

*That body which is in the Sacrament, is broken: Christs body is not broken. Ergo.*

Ver. 25. After the same manner hee also tooke the cup, when he had supped, saying; This cup is the new Testament in my blood: this doe yee so oft as yee drinke it, in remembrance of mee.

*Argument.*

*As the cup is the new Testament, so is the bread Christs body: But the cup is the new Testament, not properly, but figuratively. Ergo.*

*Argument.*

*Remembrance is not of things corporally present, but absent: the Eucharist is a remembrance of Christs body. Ergo.*

Actes 3. 21. Whom the heauens must receiue, vntill the

the time of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.

*Argument.*

*Christs body is not in many places at once, Mat. 28. 6. but it is in heauen. Ergo.*

Ioh. 19. 28. I came from the Father, and am come into the world: and againe, I leaue the world, and goe to the Father.

*Argument.*

*Christ in respect of his humane nature, is no more in the world: ergo, no more in the Eucharist.*

Mee ye shall not haue alwayes: The Lord spake this of the presence of his body: for according to his Maiestie, providence ineffable and inuisible grace of his Deitie, that is fulfilled, which he said, Behold, I am with you alwayes to the end of the world. *Cyrl, lib. 8. in Ioh. cap. 7.*

The one and the same Christ, according to the whole manhood which hee tooke, forsaking the earth, locally ascended into heauen, and sitteth at the right hand of God. *Fulg. l. 3. ad Thasmm.*

According to the presence of his Maiestie, wee haue Christ euer: but according to the presence of his flesh, it is rightly said vnto his disciples, Mee yee shall not haue alwayes. *Aug. tract. 5. in Ioh.*

He left the world by the departure of his body, and went to the Father by the ascent of his manhood: but hee left it not in respect of the government of his presence. *Id. tract. 102.*

The Sonne of God, according to his humanitie, is departed from vs: according to his Diuinitie, hee saith vnto vs; Behold, I am with you alwayes to the end of the world. If he be with vs, how saith he, Yee shall desire the Sonne of man, and shall not see him: but he is with vs, and not with vs; for that those whom he left and from whom he departed in his humanitie, hee forooke not in his Deitie: For in the shape of a seruant, which hee tooke from vs into heauen, he is absent from vs: but by the forme of

God which departeth not in the earth from vs, hee is present with vs; so one and the same, is both present with vs, and absent from vs.

*Bern. ser. in  
Canam.*

The same flesh of Christ, euen to this day, is exhibited, but spirituallly, not carnally: Wee haue the true substance of his flesh, but in spirit and power we haue Christ, not as the Angels, in the presence of his Maiesty, nor as the Apostles, in the sight of his humanity, but as the Church of Christ, in the faith of his Sacraments.

## The sixteenth Controuersie, of *Transubstantiation.*

### OBIECTION.

**T**HE word Transubstantiation is not found expressly in holy Scripture, as likewise is not consubstantiality; but as the Catholique Church did euer beleene the equality of power, and vinity of substance, in the Father and the Sonne, and by the assistance of the holy Ghost, the spirit of truth, which teacheth her all truth, did expresse her beleefe in that point, by the word consubstantiall in the holy Councell of Nice: so likewise hauing euer beleened the true and reall presence of Christs body, in the most holy Eucharist, by the change of the bread into the same body; did (beeing assisted by the same neuer fayling spirit of truth, in the holy Councell of Laterane first, and since in diuers others) expresse her beleefe in that point, by the word Transubstantiation, as most fully declaring the verity of that most holy mystery; neither can the Protestants produce any thing against Transubstantiation, which they themselves are not bound to solve and answer: the Arrians obiecting the very like, against that of consubstantiality; that the doctrine of Transubstantiation is not new,  
Adamus

*Margarita  
The. p. 256.*

Adamus Francisci a learned Protestant, with others confesseth in these words; The fiction of Transubstantiation crept into the Church betimes, and this shall suffice for this point till occasion be giuen of a larger discourse.

ANSVVER.

YOV Papists haue lost your foreheads, when so confidently you dare auerre, that Transubstantiation, whereby you meane the conuerſion of the substance of bread and wine, into the very substance of Christs body and blood, that nothing remaine but accidents, was an article of faith, euer beleeued in the Church: For one of your owne Bishops saith, That bread and wine passe into the body and blood of Christ, yet so as the nature of them ceaseth not, and they are turned into diuine substance, and yet remaine in the property of their nature. *Gelas. de duab. Chris. nat.* *Chrysostome* *Chryf. ad Cesarianum mona.* faith, The bread before it be sanctified, we call bread, but when the diuine grace sanctifies it, it is deliuered from the name of bread, and it is thought worthy of the name of the Lords body, though the nature of bread remaine still: The mysticall signes, saith *Theodoret*, after consecration, do not depart from their nature, but they abide in their former substance, figure, and forme, and may bee seene and touched, as before. Nay, till the Councell of Laterane, it was free for all men to follow their owne coniectures, as concerning the manner of Christs presence in the Sacrament (saith *Tonstall*) but then Transubstantiation began to be beleeued, vpon the authority of that Councell, onely for to vnderstand those words properly, *This is my body*: There is nothing in the Gospel that may compell, saith *Caietan*, which speech of his your selfe hath iustified, who haue not produced a word out of the Scripture, to legitimize this bastard, which you promised to doe in euery article controuerted betweene vs: this then is a vaine brag, that the Church euer beleeued Transubstantiation, which if any Protestant say, that it crept into the Church betimes, he

he vnderstandeth it comparatiuely, in regard of that masse of corruptions, which since that time haue beene hatched vp in that Church, as insufficiencie of Scripture, preferring of the vulgar before the originals, infallibility of the Popes iudgement, treasury of the Church, to communicate one mans merit to another, with many other such like phantasies; against which wee produce such arguments, that no Arrian heretofore, nor yet your selfe, if you were possessed with their lunacie, could make the like against the consubstantiation of the Sonne.

*Antisheps.*

*There is no Transubstantiation of bread and wine, into the body and blood of Christ.*

Luke 22. 19. 20. He tooke bread and gaue thanks, and brake it, and gaue vnto them, saying, This is my body which is giuen for you, &c.

*Argument.*

*The Apostles did eate and drinke, that which Christ commanded them to eate and drinke, but he commanded them to eate bread, and drinke wine; Ergo they eat bread, and by consequence, no Transubstantiation.*

1. Cor. 10. 16. The cup which wee blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the flesh of Christ?

*Argument.*

*If after consecration bread bee broken, then is it not turned into Christi body; but after consecration, Saint Paul saith, bread is broken.*

1. Cor. 10. 17. We beeing many are one bread and one body.

*Argument.*

*As bread is to the naturall body of Christ, so is it to his mystical, but it is not transubstantiate into his mystical body.*

1. Cor. 11. 24. Iesus Christ the same night that hee was betrayed, tooke bread, and when hee had giuen thanks, hee



hee brake it, and said, Take, eat, this is my body, which is broken for you.

*Argument.*

*If bread be turned into Christs body, then hee broke his owne body, but he broke not his owne body. Ergo.*

Ioh. 6. 54. Hee that eateth my flesh, and drinketh my blood, hath eternall life.

*Argument.*

*If bread be turned into Christs flesh, then wicked men eat it, and by it shall haue eternall life; but that is untrue.*

*Ergo.*

Wee vse one Eucharist, the flesh of Christ is one, and his blood that is shed for vs one, and one cup distributed to vs all, and one bread broken for vs all.

*Ignat. ad Philadelp.*

*Theod Dialog. minutab.*


Our Sauour Christ changed the names, and stiled the body by the name of the signe, and the signe by the name of the body, which institution of Christ is manifest to them that are initiate in diuine mysteries: for hee would haue those that are partakers of them, not to attend the nature of those things that are seene, but because of the change of names to beleue that change that is made by grace; for he calleth it Wheate and Bread, which by nature is his body, and againe himselfe a Vine, thus honouring the symboles and signes which bee seene with the name of his body and blood, not by changing their nature, but by adding grace vnto nature.

This is that which we say and contend by all meanes to prooue that the Sacrifice of the Church consists vpon two things, the visible forme of elements, and the inuisible flesh and blood of Christ, of the Sacrament, and of the matter of the Sacrament, that is the body of Christ, as the person of Christ consisteth of God and man.

*Aug. in lib. Sent. Prosp.*

The seuenteenth controuersie, of  
*Adoring the holy Eu-  
 charist.*

O B I E C T I O N.

 *VR Saniour Christ being no lesse truly present in the holy Eucharist, then hee was in the Stable in Bethlem, or vpon the Crosse, he is no lesse to be adored of all faithfull Christians in the Sacrament, then he was there; or then being in the forme of a Gardiner, he was of Saint Mary Magdalene.*

A N S V V E R E.

**I**F Christs humanity were as truly present by locall coexistence in the Eucharist, as he was in Bethlem, or vpon the Crosse; then you had spoken to the purpose, because the adoration of the Deity is tyed to the humanity, as vnto its proper Temple: but this you can neuer proue; therefore there is not the like reason. Besides, if it were granted that in the Eucharist he is to bee adored, yet it is a manifest inconsequence that the Eucharist is to be adored: Which is the point you should inferre, as the inscription of this controuersie sheweth, which you intitle of Adoring the Eucharist. For you will neuer bee so absurde to say, that Christ is the Eucharist: Here therefore you mistake the controuersie, which is not, whether Christ in the Sacrament is to be adored, but whether the Sacrament it selfe is to bee adored. Now then you roue besidethe marke, when you goe about to proue, that the humaine nature of Christ is to bee adored, wherein you haue none

to contradict you, but an aduersary deuised by your selfe, if you vnderstand it as the fathers doe. For consider it as it is vnited to the word, and so it is to bee adored, because in and with it God incarnate is to bee adored, as the King in his royall vesture, and much more Christ in his humanity, which is not a naked or accidentary garment, but an essentiall part of the person of the Mediator. But consider it as a creature, and seperate from the Word, then it is not to be adored. We worship not, saith *Athanasius*, a creature: God forbid, let that impiety befall Arrians and Echnicks, but we adore the Lord of all things, the incarnate word of God: for though the flesh it selfe bee a part of things created, yet it is made the body of God; neither doe wee adore the body seuered from the Word, nor worshipping the word, doe wee separate it farre from the flesh: Howbeit because Christs flesh is not locally in the Sacrament; therefore neither it, nor the Sacrament is to be adored, the contrary whereof the Scriptures produced by you, inferre not.

*Athanasius  
Orat. 5. contra  
Arrian.*

O B I E C T I O N.

**A**dore yee him all his Angels, which words Saint Paul Psal. 69. 8. Heb. 1. vnderstandeth of the adoration of Christ in his humanity.

A N S V V E R E.

**T**Here are none but Nestorians that denie the humane Nature of Christ is to bee adored, by reason of the vnion with the Deity: this is but trifling to confirme that which no man calls in question. But this you should proue, that whereas the Sacrament, as *Irenaeus* saith, consisteth of an earthly and heauenly matter; whether this wholly is to bee adored, not onely the flesh and bloud of Christ which is the Celestiall, but the elements of Bread & Wine which are the terrestriall part, may claime without feare of idolatry, diuine worship from vs, yea may not bee

*Lib. 4. cap. 34.*

adored onely in the use of the Lords Supper, but carried about in solemne procession, and propounded vnto the people, as matter of adoration, with bowing of the knee, prostrating of the body, eleuation of hands, knocking of breasts, rapers, muscical instruments, discharging of Ordinance, and such like externall pompe: Of this the Psalmist is altogether silent.

## O B I E C T I O N.

Psal. 98. v. 5.  
*Ang.* vpon  
 that place.

**A**dore the footstool of his seate: by which footstool, Saint Austine understandeth the flesh or bodie of our Saviour Christ, and saith; Because hee walketh heere in the flesh, and gaue the same flesh to vs to be eaten for our saluation, and no man eateth that flesh vntlesse hee first adore it; it is found how the footstool of our Lord is adored: Certes, hee that acknowledgeth our Saviour Christ truly present in the blessed Sacrament, and yet thinketh him not worthy of adoration, is more senselesse and vnthankfull, then that vngratefull caitiffe, that seeing his gracious Soueraigne comming to visite him in his vile cottage, should thinke himlesse konourable for such exceeding grace and fauour.

## A N S V V E R E.

**O**F one Scripture there can bee but one sence, and that is it which the holy Ghost intendeth, others are feuerall applications appropriate by man; for Gods Word is not as *Apelles* Oracles, which may bee turned euerie way, but hath one constant true sence: Now this Scripture you formerly interpreted of the Arke, therefore the sence here produced is inferred vpon it: Besides, take it at the best, this cannot bee the litterall, but the mysticall sence of the place; Now euerie one knoweth, that *Theologia symbolica non est argumentativa*; therefore, though the position bee true, that the flesh of Christ is to  
 be

beadored, yet not truly deriued out of this place; with much more weakenesse can it bee concluded, that the Sacrament is to be adored.

Saint *Augustines* speech toucheth not vs, who graunteth the flesh of Christ is to be adored, not in or for it selfe, but for the vnion with the Deitie; but this vnion causeth not the flesh to bee euery where, as *Bellarmino* proueth; and therefore not on euery Altar, nor in Sacramentall signes that are set vpon them, whereby in, or by them it might bee adored.

*Reff. de inear.  
l. 3. c. 10.*

*The Sacrament of the Eucharist, is to be adored.*

*Antithesis.*

Matth. 4. 10. Thou shalt worship the Lord thy God, and him onely shalt thou serue.

*Argument.*

*God alone is to bee adored, the Sacrament is not God: Ergo.*

Ioh. 4. 22. 23. Yee worship yee wotte not what, wee know what wee worship, for saluation commeth of the Jewes.

But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in the truth; for such also the Father requireth to worship him.

*Argument.*

*God is not to bee worshipped in any place, or at any creature, but as hee hath commanded: But hee hath not commanded vs to worship him at Sacramentall signes.*

Reuel. 19. 10. I fell before the seat to worship him; but hee said vnto mee see thou doe it not, worship God.

No man is ignorant, that the Scripture giueth adoration to no nature, saue that of God; for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

*Cyril the saui-  
l. 6. 2. c. 1.*

If it be to be adored, then religiously to be worshipped, if religiously to be worshipped, then God; one dependeth vpon another: This is a golden chaine.

*Nazian, in O-  
rations de spi-  
ritu Sancto.*

## The eighteenth Controuersie, of the Communion vnder one kinde.

### OBIECTION.

**I**T is no where forbidden in holy Scripture, to minister the holy Communion to Lay persons, vnder one kinde only: This position is cleere, no such prohibition appearing in the Scripture; and if the Protestants grounds of beleeneing nothing but what is proued by Scripture were true, would sufficiently warrant the practise of the Catholike Romane Church in this point; but further, it is no where commaunded in holy Scripture, to giue the holy Communion vnder both kindes to Lay people; this position is also cleere, no such commandement any where appearing: for that which is saide, Doe this for remembrance of mee, is spoken onely of the kinde of bread; and therefore doth well proue the contrarie. Saint Paul indeede addeth it to both kindes; thereby also declaring this holy myserie, taken either vnder both, or one kinde, to bee a memoriall of Christ, and his passion: and therefore doth rather proue the Romane Catholike practise, then any way disproue it; though these wordes, doe rather giue power and authoritie to the Apostles and Priests, to consecrate and offer the vnbloudy sacrifice, beere instituted and offered by our Saviour Christ, then import any commandement of ministring the same to the Lay people vnder both kindes: And this shall appeare more evidently by that which followeth.

Luk. 22. 19.

1. Cor. 11.

### ANSWERE.

**T**He question is not of Laicks onely, but of Priests also, *non consensu*; whom your Church deprieth of halfe



halfe the Eucharist: whereas Christ gave both the kinds to his Apostles, who at this time were *non conficients*. This belike you were ashamed, that your reader should bee acquainted with; and therefore onely insist on Lay persons, affirming there is no prohibition, that the Eucharist should bee ministred vnto them in one kinde onely, nor commandement: in both whereof are grosse vntruths; for when God commandeth a thing to be done, then doeth hee prohibite the contrary: but hee commandeth the administration of the Lords Supper in both kinds: For your selfe acknowledge that *Hoc facite*, is common to both; and Saint Paul, say you. addeth it to both kindes; which yet you contradict in the words immediately going before: And in Matth. 26. 27. it is expressly said, *Bibite ex hoc omnes*. Concil. Trid. de Communion. sub vna specie, Can. 2.  
 This is yet more euidnt by Saint Paul, the best interpreter of Christs meaning, who confelleth that he deliuered the administration of the Supper, as he receiued it of the Lord: and first, hee recites the words of institution and commandement of Christ, with the vse and dispensation of both kindes; but doe these things onely belong to Priests? the very inscription of the Epistle prooueth the contrary, which is dedicated not onely to the Saints at Corinth, but to all that call vpon the Name of the Lord in euery place. Besides, eating of the bread, and drinking of the cup, belongeth to all that proue and examine themselves; for so he saith, Let him examine himselfe, and so let him eate of this bread, and drinke of this cup: But Laicks are to try and examine themselves as well as Priests; how then dare any abridgement of that which Christ hath commanded the Priests to giue, the people to receiue? He is vnworthy, saith *Ambrose*, of the Lord, that celebrateth this mystery otherwise then is deliuered by him: for hee cannot bee deuout, that presumeth otherwise then is deliuered by the Authour. Moreover, the last Will and Testament of a mortall man is not to bee altered; much lesse ought any to change any thing in the Testament of the.

Matth. 26. 27.

1. Cor. 11. 23.

1. Cor. 12.

1. Cor. 11. 28.

In 1. Cor. 12.

1. Cor. 11. 25.

Concil. Const.

Sess. 13.

the most High. Now the Cup is precisely tearmed Christs Testament; and this forme of ministring in both kinds, is so notorious, that the very Councell which decreed the abrogation of the Cup, yet acknowledgeth that the Primitiue Church faithfully receiued it in both kindes: the contrary whereof, how wisely you prooue out of the Scripture, let vs search.

## O B I E C T I O N.

**T**He Catholique Romane Church doth not any wrong or iniurie to the Lay people, ministring vnto them the holy Eucharist vnder one kinde onely; they receiuing the same benefit by one, thut they should doe by both, Christs body and blood being whole in each.

## A N S V V E R E.

**Y**Our owne Schoole answereth you, that though perfect and whole Christ bee vnder either kinde; yet the whole and entire Sacrament is not in either, but in both kindes: for in this Sacrament there is a double perfection, the one of Christ, the other of the Sacrament; as it is for the vse of the faithfull. In regard of the first, it is true, that whole Christ is in either kind; but in regard of the second, it is false: for that the vse of the faithfull, and the vnitie of the mysticall body is not signified and caused, but by a double signe.

## O B I E C T I O N.

Ioh. 6. 53.

**H**ee that saith, *Unlesse you eate the flesh of the Sonne of man, and drinke his blood, you shall not haue life in you.* saith also, *He that eateth mee, the same also shall line by mee:* and againe, *He that eateth of this bread, shall line for euer.* And he that saith, *Hee that eateth my flesh, and drinketh my blood, abideth in mee, and I in him;* the same also saith, *The bread that I will giue, is my flesh, for the life of the world.* And he that saith, *Hee that eateth my flesh, and drinketh my blood, hath life*

Euer.

Albertus Mag.

in 4. senten. dist.

8. art. 13.

Aquino part. 3.

qua. 76. art. 2.

ad secund.

euermasting the same saith, He that eateth this bread, shall liue for ener. All these are the sayings of our Saniour Christ, in one and the same Chapter of St. Iohn : where if wee say with most Catholike Doctours, that he speaketh of the holy Sacrament sacramentally receiued ; it is manifest, that he ascribeth the same effect and vertue to one kind, that he doeth to both : and therefore can they haue no wrong done them, that for most instant causes, haue it ministred vnder one kind onely. But if wee say with the Protestants, that heere is no speech of Sacramentall eating of Christs body, then is there no difficultie in their chiefest Argument, which is grounded vpon these words, allendged in this prooffe.

Ioh. 6. 54, 56.

A N S V V E R E.

**T**He eating & drinking spoken of in the 6. of Iohn, cannot be vnderstood of the Sacrament, but of the matter of it, as it is plaine by vnanswerable arguments out of the Chapter it selfe; as ver. 54. He that eateth my flesh & drinketh my blood, hath eternall life : but all that eat the Sacrament, haue not eternall life; for it is receiued of some to damnation. Againe, verse 53. Except ye eat the flesh of the Son of man, and drinke his blood, yee haue no life in you. If this were spoken of the Sacrament, then children which receiue it not, should be damned. Thirdly, the Sacrament as yet was not instituted; whereby it appeared, that in the places produced, there is no force to inferre your conclusion: and yet the argument vrged by the Protestants, that eating and drinking being both spoken of, are necessarily required, holdeth strong against you; because you admit, that our Saniour speaketh of the Sacrament; which is to giue your aduersary a sword to strike you with. And whereas you say, that sometimes Christ speaketh of eating onely, or bread onely, therefore the other is not necessary; you should rather haue knowen, that there is a *Synecdoche*, a part for the whole, which was to bee explained by a more euident speech; for if the same vse and benefit can be recei-

1. Cor. 11.

1. Cor. 10. 16.

*Lib 4. sentent.  
dist. 11. 61 ff.*

1. Cor. 11. 26.

*Part. 3. q. 74.  
art. 1.*

ued by one element, which is reaped by both; then had there been no use of two, but Christ had prescribed the one of them in vaine: besides, why doe your selues consecrate both, if the same benefite may be reaped by either? the rather because that the one alone doth not expresse the full effect, vertue, and use of the Sacrament, which is to nourish vs spirituallly, but our nourishing consisteth not of eating alone, or drinking onely, but of both. Secondly, the Sacrament is to expresse the spirituall vnion that is betweene Christ and vs, which is not onely with his body, but with his blood; now the Bread expresseth our communion with his body, it is the Cup that sheweth the communion with his blood: The cup of blessing which we blesse, saith Saint *Paul*, is it not the communion of the blood of Christ? Thirdly, *Lumbard* demands why two elements were instituted, when as whole Christ was in either: Hee answeres out of *Ambrose*, That there might bee represented the taking both of body and soule by our Sauour Christ, and freeing both of our bodies and soules by him, for that which we receiue, is sufficient for the tuition both of soule and body, because the flesh of Christ was offered for the one, the blood for the other. How plainly doth he crosse your conceit; that the whole vertue of the Sacrament is expresse, as well in one kinde, as in both. Finally, the Sacrament is to expresse the death of Christ, not onely the separation of the soule from his body, but the separation of his blood from his flesh, his blood-shedding; but this cannot bee in one kinde, for therein they are vnited; which reasons with others, you may finde in *Aquinas*.

## OBJECTION.

AG. 1. 43.

**T**hey were perseuering in the doctrine of the Apostles, and in the communication of breaking of Bread, and prayer. Lo heere Communion vnder one kinde; for this breaking of Bread, was the ministring of the holy Sacrament.

ANSWER.

ANSVVERE.

**B**reaking of Bread is an vsuall phrase of the Scripture, to expresse not onely Spirituall and Heauenly, but ordinary and earthly repast. As *Esay* 58.7. Breake thy Bread vnto the hungry. And *Lament.* 4.4. Children aske, and there is none to breake them Bread. Now this Scripture is to bee vnderstood of bodily and earthly repast, as *Chrysostome* and *Oecumenius* interpret it. And it is euident out of the text, *Ver.* 46. They daily continued in the Temple in one accord, and in their houses breaking their Bread, they tooke repast. But let it bee granted, that it is to bee vnderstood of the Sacrament, as some of the ancient conceiue it: yet you cannot nominate one that saith, the Apostles distributed it in one kinde to the people; besides your selues admit not, but thinke it sacriledge to consecrate in one kinde. If then you grant that a part is put for both in Consecration, why should yee not grant the like in dispensation and distribution to the people? *In hunc locum.*

OBJECTION.

**A**ND the first of the Sabbath, when wee were assembled to breake bread: This Saint Austine vnderstandeth of breaking bread, as in the Sacrament of Christ his body; so that it appeareth, it was the practise of the Apostles to minister the Sacrament to the people in one kinde onely. *Act 20 7.  
Epi. 86. ad  
Casulanum.*

ANSVVERE.

**I**F Saint Paul in this place was a conficent Priest, as your Rhemists say, he celebrated the Supper vnder both kinds, though onely be mentioned; for so hee taught, 1. Cor. 11. 23. And not them onely, but all that call on the name of the Lord Iesus, 1. Cor. 1. And in that very place where hee teacheth the vse of both kinds, yet sometimes he mentioneth onely one, as 1. Cor. 11. When you come together to eate, and verse 20. When you come together,

you cannot eat the Lords Supper. Now were not this unreasonable reasoning? They eat, therefore they drinke not; they breake bread, therefore they vse not wine; for the elements are not of that nature, that the position of the one is the deniall of the other, but rather the auerring of the one, the affirming of them both.

*Antithesis.*

*Communicants ought to receive the holy Eucharist in both kinds.*

Luke 22.20. In like manner also he tooke the Cup after he had supped, saying, This Cup is the new Testament in my blood.

*Argument.*

*Christ gaue both kinds, the Apostles received both; ergo Priests are to deliuer, the people to receive both.*

1. Cor. 11.25. After the same manner, he tooke the Cup after hee had supped, saying, This Cup is the new Testament in my blood, this doe you as often as you drinke it in remembrance of me.

*Argument.*

*The Testament of Christ ought not to bee altered, and kept from the people; but the Cuppe is the new Testament in Christs blood; ergo the Cuppe is not to bee kept from the people.*

1. Cor. 11.25. Christ spake not onely of the Bread, but of the Cuppe also, Doe this; ergo both are to bee administered.

1. Cor. 11.28. Let a man examine himselfe, and so let him eat of this Bread, and drinke of this Cuppe.

1. Cor. 10.21. Yee cannot drinke the Cup of the Lord, and the cuppe of Diuels.

*Argument.*

*Hee that is to examine himselfe, must eat of the Bread, and drinke of the Cuppe, but Priests are not to examine themselves onely; ergo they onely are not to drinke of the Cuppe.*

Some



Some while there is no difference betwixt the Priests and the people, as when they are to receiue the holy mysteries; for all of vs are accounted worthy to bee made partakers of them, and not as in the old Testament, the Priest eate one thing, the people another, so as it was vnlawfull for the people to participate of that whereof the Priest was partaker, but now one bodie is propounded to eate and one Cuppe.

*Chrysostome  
hom. 18. in  
2. Corinth.*

How shall wee teach men to shed their blood in the confession of his name, if wee deny them the blood, whiles they are in the battaile? or how shall wee fit them for the cuppe of Martirdome, if first wee admit them not to drinke of the cup of the Lord in the Church by right of communication?

*Cyprian Epist.  
54.*

How darest thou to stretch out thy hands, that are filled with vniust slaughter and blood, to take in the same the holy bodie of our Lord? or how wilt thou put in thy mouth his precious blood, who in the commanding furie of thy wrath, hast wickedly shed so much innocent blood?

*Ambros. in  
Orat. ad Theod.  
Theodor.  
lib. 5. Eccl. 2  
In 1. cor. cap. 18.*

Whiles the host is broken, and the blood is powred out of the Chalice into the mouthes of faithfull men, what else is signified then the immolation of Christs body vpon the Crosse, and the shedding of his blood out of his side?

*In 1. sententia-  
rum Prosper.*

Not onely no man is forbidden, but also all men are encouraged to drinke.

*Aug. 9. super  
Leuit. l. 3. c. 57.*

The Cuppe is called a communion, because all men are partakers of it.

*Haymo in 1.  
Cor. cap. 10. 4.*

The nineteenth controuersie,  
of the Sacrifice of the  
Masse.

O B I E C T I O N.

Catholique  
posicion.

**T**HERE is in the new Law a Sacrifice truly and properly so called, to witte the holy Masse; Wherein is offered the body and bloud of Christ.

A N S V V E R E.

2<sup>de</sup>. 4. dist. 12.  
1<sup>us</sup> 8.

**Y**Our Externall, Corporall and Reall offering of the flesh of Christ by the Priests hand, as a propitiatory Sacrifice for the sinnes of the quicke and the dead, is no Catholique and ancient verity, but a late and nouell fancie. For in the daies of *Peter Lumbard*, wee may see that it was not thought a sacrifice properly, but termed so, because it was a memoriall and representation of the true Sacrifice and holy oblation made on the Altar of the Crosse: I demaund, saith hee, whether that which the Priests doe; bee properly called a Sacrifice or an oblation, and whether Christ bee daily offered, or else was offered onely once? To this our answer is brieve, That which is offered, and consecrated by the Priest, is called a Sacrifice and oblation, because it is a memory and representation of the true Sacrifice and holy oblation made on the Altar of the Crosse; also Christ died once on the Crosse and there was he offered himselfe, but hee is offered daily in a Sacrament, because in the Sacrament there is a remembrance of that which was once done, and the reason is most powerfull out of the Scripture, Christ was  
once

Heb. 9. 28.

once offered to take away the sins of many. And chapter 10.8. Wee are sanctified by the oblation of Christ Iesus once; and verse 14. Christ with one oblation &c. Either then this one oblation was imperfect and insufficient, or else now their is no other, nor repetition of the same; Heb. 7.27.18. for repetition likewise argueth insufficiency. The Eucharist then may be termed a Sacrifice, not because properly it is so, but because it represented the Sacrifice offered on the Crosse. Heb. 9.25.

Saint *Austine* saith, The flesh and blood of this Sacrifice before the coming of Christ was promised by resemblances, was performed in deed and truth, when hee suffered, after his ascension it is celebrated by the Sacrament of remembrance. Againe, that which of all men is called a Sacrifice, is a signe of the true Sacrifice. And againe the immolation which is made by the hands of the Priest is called the passion, death and crucifying of Christ, not in the truth of the thing, but in a significant mysterie, by which it is plaine that to speake properly, it is not a sacrifice which is offered by the Priest, but termed so; because it is a commemoration, and representation of that which was once offered on the Crosse. Let vs now see how you prooue the contrary.

*Lik. 20. contra  
Faustum cap.  
21.*

*De Civitate Dei  
lib. 10. cap. 5.*

### O B I E C T I O N.

**O**UR Saviour Christ gave power and commandement to his Apostles, and all Priests, to doe that which hee did in his last Supper, saying, Doe this for commemoration of mee, but our Saviour Christ in his last Supper sacrificed his bodie and blood under the formes of Bread and Wine; therefore the Apostles and all Priests have now power and commandement to offer the same Sacrifice, which is not done but in the holy Masse. That our Saviour sacrificed in his last Supper, is prooved thus; Christ was and is for ever to the end of the world a Priest, according to the order of Melchisedeck, whose Priesthood consisted in offering Bread and Wine, Melchisedeck

*Luk. 22. v. 19.  
1. Cor. 11.23.*

*Psal. 109.*

*King.*

Gen. 14. 18.

King of Salem bringing forth Bread and Wine: for hee was the Priest of God most high; therefore it is euident, that our Saviour was to offer sometime in the same forme, which he neuer did, but in his last Supper, where though he offered his body and blood, saying, *This is my bodie which is giuen for you, This is my blood which shall be shed*; yet did he performe this under the forme of bread and wine, according to the rite or use of *Melchisedeck* his sacrifice.

## ANSVVER.

THE minor heere is most vntrue, for Christ at his last Supper ordained a Sacrament, offered no sacrifice; if heere hee had offered himselfe, how could it accord with the Apostles wordes, Heb. 9. 26. Christ was once offered to take away the sinnes of many? but you prooue it thus: Christ is a Priest after the order of *Melchisedeck*, whose Priesthood consisted in offering bread and wine.

The Antecedent or former proposition can neuer bee made good, that *Melchisedeck*'s Priesthood consisted in offering of bread and wine, neither hath *Moses* any word that foundeth towards sacrifice or offering but he brought forth bread and wine, onely your vulgar translation hath made of *protulit*, *obtulit*, which is the ground of your error: For neither the *Chalde* Paraphrase, nor the *Septuagint* hath exprest it by offering, but by bringing forth; and *Chrysostome* interprets it of bread and wine, not offered, but proffered to *Abraham*, and his men for their refection, as *Iosephus* before had done: and euen so the Latine Fathers doe reade, *protulit*, not *obtulit*, as may bee seene in *Cyprian*: neither doth *Moses* say, for hee was a Priest, as if because of his Priesthood, hee should offer bread and wine, but, and hee was a Priest and blessed *Abraham*, as if the sense ranne thus: because hee was a King hee brought forth bread and wine to refresh his men, because hee was a Priest, therefore he blessed him. But let it bee granted that *Melchisedeck* offered bread and wine, how prooue you that

הוציא

להם

והם לא ידעו

א: 170.

Chrysost. hom.

35. in Gen.

Epist. 63.

that, in this hee was a type of Christ: for though the Psalmist say that he was a Priest after the order of *Melchisedeck*, yet wherein there Priesthood doth accord, he is altogether silent. But *Saint Paul* hath at large profecuted the symbolizing of both together, and hauing vnfolded many and sundry parts of it, neuer mentioneth the offering of bread and wine, and that most iustly: for the type of *Melchisedecks* Priesthood consisted, not in those things which were common to it with *Aarons* Priesthood, but in those wherein *Melchisedeck* and *Aaron* were seuered and vnlike; but the Priesthood of *Aaron* commonly offered bread and wine; therefore in offering bread and wine hee was not a type of Christ.

Heb. 7.1.2.3.4

Exod. 29. 23.

# OBJECTION.

**I** Have no will in you, saith the Lord of hostes, and gift I will not receive of your hand: for from the rising of the sunne, euen to the going downe, great is my name among the Gentiles, and in every place there is sacrificing, and there is offered to my name a cleane oblation: This prophesie is not fulfilled, but by sacrifice of the Masse.

Mal. 1. 1.

# ANSWER.

**I**F this Scripture bee vnderstood of a sacrifice properly, then is it not fulfilled in the Masse; for the nature of a sacrifice requireth that if any liue thing be offered, it be slaine and destroyed by death, as wee may see both in the first and second of *Leuiticus*: a case so cleere that *Bellarmino* affirmeth all those things which are called sacrifices in the Scripture, were altogether to be destroyed, if aliuie, by killing, if without life and solide, as solide is opposed to liquide, by burning; if liquide by powring out: and the reason heereof was, because God would by those sacrifices represent the death of Christ, which was the sacrifice of all sacrifices, that consisted on the death of the thing offered. Again, for that a sacrifice is the chiefest

Lib. 1. de M. s. cap. 2.

protestation of our subiection to God, and the highest outward worship that can be exhibited: Now this chiefe protestation requireth, that wee giue vnto God, not onely the vse of that which is sacrificed, but the very thing it selfe; but in the Masse no liue thing is kild, no solide thing burnt, no liquide thing powred out: therefore in the Masse there is not truely and properly a sacrifice; if Christ be there sacrificed, then is he their slaine, but Christ dieth no more, death hath no more dominion ouer him, Romans 6. 9.

The Prophet then speaketh of spirituall sacrifice of prayer and praise, as he expresseth himselfe in the eleuenth verse, From the rising vp of the sunne, to the going downe of the same, my name shall be great among the Gentiles; That whereas the publike celebration of Gods name, had bene circumscribed in the strait borders of Iudea, afterward it should be propagated amongst the nations, that in every place his praise might be sounded, his glory celebrated, his name magnified, his goodnesse published to the vttermost coasts of the whole world. Thus the auncient Fathers interpret this prophesie: The Prophet *Malachy*, saith *Tertullian*, vndoubtedly prophesied, that the preaching of the Apostles must goe into all lands; for we read that wee must sacrifice vnto God, not with earthly, but with spirituall offerings: A broken heart is a sacrifice vnto God, and he addeth, In euery place shall cleane offerings be sacrificed vnto my name. *Cyprian* proouing against the Jewes that the old sacrifices should be abolished, and new succeed, produceth this prophesie, and expounds it, *De sacrificio laudis & iustitia*. Well, saith God by *Malachie*, In euery place incense is offered vnto my name, and a pure sacrifice; now *Iohn* in the Apocalips, calls incense the prayers of the Saints, saith *Irenaeus*: So *Eusebius*, where *Malachie* doth say, That incense and sacrifice is offered to God in euery place: what else doth he meane, but that it is done in euery Countrey, and all nations, which indeede were to offer

*Lib. contra  
Iudas c. 5.*

*Lib. 1. ad Qui-  
rim. c. 16.*

*Lib. 4. c. 33.  
Eusebius de de-  
monst. Euangel.  
l. 1. c. 6.*



offer to the most high G O D, by incense of prayer and praise, which is called cleane; no longer by blood, but by godly workes. Thus *Hierome*; Incense is offered to the Name of the Lord in euery place, and a cleane sacrifice, not in the oblations of the old Testament, but in the holiness of Euangelicall puritie; of which incense we reade in other places, as when David saith, Let my prayer bee directed as incense in thy sight, and the lifting vp of my hands as an euening sacrifice. And finally Saint *Austin*, *Contr. Pelil.* lib. 2. cap. 8. Heare, ye Donatists, the Lord, saying thus by his Prophet, In euery place shall incense be yeelded vnto my Name, and a pure sacrifice; with this sacrifice of your brethren, which God most respecteth, you shew your selues with your cauelling to bee grieued; and if at any time you heare the Name of the Lord to be praised from East to West, which is the liuely sacrifice, whereof it is written, *Offer to God the sacrifice of praise*, your countenances are hanged, as did that murderer, which slew his brother. By all which testimonies, it is euident, that the Fathers neuer dreamed of any externall propitiatorie sacrifice for quicke and dead, to be prophesied by *Malachie*, but the internall oblations of praise and prayers, which are the proper sacrifices of Christians.

## O B I E C T I O N.

**T**His is the sacrifice, saith Saint Austin by the Priesthood of *Lib. 8. de ciuit.* Christ, according to the order of Melchisedec. seeing wee *cap. 35.* now see it to bee offered to God in all places, from the rising of the Sunne, vnto the setting thereof: And many other Fathers in like sort, whose words wee cannot here rehearse, studying to be brieue. But for the doctrine of the most ancient Fathers, in this point, I will take the confession of Caluine saying thus. It is an vsuall thing with these knowers (so modest is this new Apostle) to rake together whatsoeuer is vitious in the Fathers: therefore when they obiekt the place of *Malachie*, to be expounded by Irenæus, of the Sacrifice of the Masse; the offering of Melchisedeck

sedek to be so handled of Athanasius, Ambrose, Augustine, Arnobius: It is briefly answered, the same writers elsewhere to interpret also bread the body of Christ, but so ridiculously, that reason and truth cause us to dissent. Thus Master Caluine: But whether he be not ridiculous rather then these Fathers, let the indifferent reader indge.

## ANSWER.

**D**Eprave not, but deale honestly with Saint *Austines* words, and hee helpeth you not at all: for hee saith not, This is the sacrifice by the Priesthood of Christ, &c. as you reade it, but thus, This sacrifice by the Priesthood of Christ according to the order of *Melchisedek*, sith we now see to be offered in every place; whereby hee meaneth, that the sacrifice prophesied by *Malachie*, and interpreted by himselfe, of the sacrifice of thanksgiuing, is offered to God by the Priesthood of Christ in every place: For no other meanes haue we to come to God the Father, to offer either prayer or praise to him, but by this onely sacrifice, which Christ our Lord, that is a Priest after the order of *Melchisedek*, hath offered for vs: and this is plainly Saint *Austins* meaning, as any shall finde that considerately readeth the place. Concerning the Fathers, it is true, that they call the holy Eucharist a Sacrifice, because it is a memorial of that great and dreadful Sacrifice once offered on the Crosse, and so not *reueritate. sed significante mysterio*, as your owne Decrees determine; not in precise truth, but in a mysticall signification, because his death and Passion is there represented vnto vs. Doe wee not offer every day (saith *Chrysostome*?) wee doe: but a memoriall of his death. Wee doe not offer another sacrifice, but euer the same; or rather wee continue the remembrance of that sacrifice. Hold most firmly, saith Saint *Austin*, neither doubt of this in any case, that the onely begotten Sonne of God, taking our flesh, offered himselfe a sweet smelling sacrifice to God, to whom with the Father

*Lib. 2. contra  
Iul. Petil. c. 26.*

*De Cons. dist.  
2. sect. hoc est,  
quod dicimus.*

*Chrys. in 10.  
cap. ad Hebr.*

ther and the holy Ghost, the Patriarkes, Prophets and Priests vnder the old Law, sacrificed bruit beasts, and to whom now in the time of the new Testament, with the same Father and the holy Spirit, the holy Catholike Church throughout the world, doeth not cease to offer the sacrifice of bread and wine in faith and charitie. In those carnall sacrifices, there was a figuration of the flesh of Christ; which hee should offer, and blood, which hee should shed for the remission of our sinnes. In this sacrifice there is a thanksgiuing and remembrance of the flesh which hee offered, and blood which the same God hath shed for vs. Yea, *Aquinas* runnes after this course, telling vs, that the celebration of the Sacrament is termed the sacrifice of Christ in two respects: First, for that as Saint *Austin* saith, resemblances are wont to be called by the names of those things, whose resemblances they are: Next, for that by this Sacrament we bee made partakers of the fruit of the Lords Passion. Whereby it is plaine, that your soueraine sacrificing of Christ to God his Father, by the hands of the Priest for the sinnes of the people, is no Catholike doctrine of ancient Fathers, but a nouell inuention of prating Sophists, and wandering Friers, whom *Caluine* iustly stileth knaues, and not the Fathers, as you would make the world to conceiue.

*Aug. de fide ad Pet. cap. 19.*

*Thom. part. 3. qu. 83. art. 1.*

*The Eucharist is properly no externall, reall, propitiatorie sacrifice, much lesse is the Idole of the Masse, but a remembrance of that bloody sacrifice, which once was offered on the Crosse.*

Hebr. 9. 25, 26. Not that he should offer himselfe often, as the high Priest entred into the holy place, euery yeere with other blood: for then must hee haue often suffered since the foundation of the world; but now in the end of the world, hath he bene made manifest once; to put away sinne by the sacrificing of himselfe.

Ll 3

Argument.

*Argument.*

If Christ be sacrificd properly in the Eucharist, then is hee often offered, and often suffered; but hee is offered once, suffered onely once: ergo.

Rom. 6.9. Knowing that Christ beeing rayed from the dead, dieth no more, death hath no more dominion ouer him.

*Argument.*

If in the Eucharist, Christ properly bee offered, then hee is slaine and dieth; but he dieth no more: ergo.

2. Cor. 11.25. Doe this as often as yee drinke it in remembrance of mee.

*Argument.*

That which is a remembrance of a sacrifice, is not the same sacrifice; but the Eucharist is a remembrance: ergo.

Heb. 7.23.24. Among men many were made Priests, because they were not suffered to indure, by the reason of death, but this man because he indureth euer, hath a priesthood which cannot passe from one to another.

*Argument.*

If the Eucharist properly bee a sacrifice, then there are Priests properly; but now there are properly no Priests: ergo.

*Euseb. de E-*  
*monst. Euang.*  
*l. 1. c. 10.*

Christ after all things ended, offered a wonderfull oblation, and most excellent sacrifice for the saluation of vs all, and gaue vs a memory thereof instead of a sacrifice. Wee therefore offer the remembrance of that great sacrifice, in the mysteries, which he deliuered vs.

*Aug. contra*  
*Fausl. l. 20. c. 11*

Wee sacrifice vnto God in that onely manner, in which hee commanded wee should offer to him, at the reuealing of the New Testament. The flesh and bloud of this sacrifice was yeilded in very truth, when Christ was put to death; after his ascension it is now solemnized by a sacrament of memory.

*Ambros. in 1.*  
*Cor. c. 11.*

Because we are deliuered by the Lords death, we bearing that in mind, doe signifie with eating and drinking, the  
flesh

flesh and blood that were offered for vs ; it is a memoriall of our redemption.

If Christ brought to passe that other sacrifices should be superfluous, why do the Priests of the New Testament execute the mysticall Lyrurgie or sacrifice ? It is cleere to them that are instructed in our mysteries, that wee doe not offer another sacrifice ; but continue the memory of that one and sauing sacrifice, for so the Lord himselfe commanded vs, *Doe this in remembrance of me.* *Theod. inc. 8. ad Hebr.*

Doe wee then offer vnbloudy sacrifices ? no doubt wee doe, but by beeing a remembrance of the Lords death. He was once offered, yet we offer him alwayes, or rather wee celebrate the memoriall of that oblation which hee sacrificed himselfe. *Theop. inc. 10. ad Hebr.*

## The twentieth Controuersie, of Confirmation.

### O B I E C T I O N.

**C**onfirmation as it is practised in the Catholike Romane Church, is truly and properly a Sacrament of the new law. *Catholique position.*

### A N S V V E R E.

**C**onfirmation as now it is vsed in the Church of Rome, is so farre from beeing a Sacrament, that it is rather an idle ceremonie, set out with many vaine, superstitious, impious opinions and traditions, as will easily appeare to any that either knoweth, or will read the manner and practise of it among you : For whereas in the Sacraments of the New Testament, there is required both matter and forme, instituted by Christ, with promise of grace

*Tria requiruntur ad essentiam sacramenti Christiani proprie dicti. 1. promissio gratiae : 2. signum sensibile cum verbo quod sit medium seu organum*

Quo applicetur  
frons sicut 3  
māssā dīmū  
quo et imbrator  
ministrat. Ad  
hoc rēvocatur  
omnis, & om-  
nium confectio  
sacramenti  
est proprieta-  
tum, ubi hūc  
ira invenio-  
tur, Bel. l. b. 2.  
de confirmat.  
cap. 2.

grace annexed thereto; all these very feartly you haue deu-  
 tied, without euidence or allowance of the holy Scripture:  
 for the matter of it is twofold; remote, and that is oyle  
 mixt with Balfame, and consecrated by a Bishop; neere, is  
 anointing made in the forehead, after the forme of a  
 Crotle, *Bell. lib. 1. cap. 8.*

This matter, saith *Bellarmino*, is procured more efficaciously, out of the common content of Bishops, then out of the Scripture, then which he neuer spake truer word: the forme is, I consign thee with the signe of the crosse, and confirme thee with the Chrisme of saluation, in the name of the Father, &c. *Bellarmino. ibid. cap. 10.* But where is this forme to bee found? *Bellarmino* answeres, The vnwritten word and tradition doth sufficiently deliuer the fashion of the Catholique Church herein: the institutor thereof was Christ himselve, saith Pope *Fabian, Bell. cap. 8.* where is that to be read? he answeres, that neither *Fabian*, nor wee, say, the institution of Chrisme is written in holy Scripture; but we say it is deriued from infallible tradition not written, *cap. 9.* for the grace it conferreth, it is greater then is giuen in Baptisme, to fortifie the soule against the assaults of Satan, *Bell. cap. 11.* Adde hereunto the ceremonies vsed, partly in the consecration of the Chrisme partly in the administration of this Sacrament, and then wee haue the whole bulke of it. First then for the time; when the Chrisme is consecrated; it is the fifth Sabbath in *cana Domini*; the party to consecrate it, must bee a Bishoppe, who first must blesse oyle and balsame by praier, then by the signe of the crosse (for without that signe nothing can be consecrated;) then hee must often breath on the vessell, wherein the Chrisme is contained: fourthly hee must salute it in these words; *Aue sanctum Chrisma*, in the administration of it, besides the essentiall ceremony of anointing and signing the forehead of him that receiueth it with the crosse. Eight other ceremonies are to bee vsed. First there must be a godfather, who must offer the party to be confirmed



confirmed to the Bishop: Secondly diuers prayers must bee said ouer him, with imposition of hands: Thirdly the Bishop must giue him the pax: Fourthly hee must lightly boxe him with his hand: Fifthly the Bishoppe must tie his forehead with a band, that the Chrisme may not fall off: Sixtly hee must neither wash his head nor forehead, for seuen dayes: Seuenthy this must be done either at Easter or Whitsontide: Eightly it must be giuen and receiued onely of those that are fasting, *Bell.c. 13.* Now prooue this, administered after this fashion to bee a Sacrament of the New Testament, and you shall bee the Belwether of Catholiques.

O B I E C T I O N.

**I**T is a sensible signe, giuing grace, therefore a Sacrament. *Ad. 8. 10.*  
Then they did impose their hands upon them, and they receiued the holy Ghost. *Cyprian Epist. 73.*

A N S W E R E.

**H**ere is mention made of imposition of hands, which is one of your ceremonies only vsed in confirmation, & so ranged by your men in their number, but where is the matter and forme of it? your Chrisme of saluation composed of oyle and balm, and, I marke you with the signe of the holy Crosse, which are the essentiall parts of your Sacrament: we require substance, and you tell vs of a ceremonie, out of which by al the quintessence of your wit you can neuer extract the solid parts of a Sacrament. Besides, where you say, it is a sensible signe giuing grace, and therefore a Sacrament; Vnderstand out of the doctrine of your owne Diuines, that the grace, which the Sacraments giue, is not *gratis data*, but *gratum faciens*, the grace of iustification, and so much saith *Bellarmino* of confirmation, that it giues grace *gratum facientem*, and more then in Baptisme *Bell. de confir. cap. 11.* Now the grace giuen in the eight of the Acts, was *gratia gratis data effusio doni mi-*

*Bell. de Confr. cap. 11a.*

*Notandum id quod precipue & essentialiter significatur per sacramentum non esse legi esse solam gratiam iustificantem. Bell. de sacram. in Genl. 1. c. 9.*

*M m*

*rabilis,*

*rabilis* as *Bellar.* confesseth. *cap. 2.* For here the Apostles pray, that the Samaritanes might receiue the miraculous graces of the holy Ghost, as the gift of tongues, of working miracles, of healing the sicke, which yet they wanted: not the grace of iustification, which alreadie they posselt. Thus *Oecumenius* interpreteth it of power of working miracles; Did not they, saith hee, that were baptised by *Philip*, receiue the holy Ghost? yes, they receiued the holy Ghost to the remission of sinnes, but they receiued him not to the working of miracles. Briefly their was imposition of hands practised by the Apostles for conferring of miraculous gifts vnto the parties, on whom their hands were laide, as in this place (for they were such gifts as *Symon Magus* saw to bee giuen) which indured no longer then those extraordinary gifts which now are ceased, saith *Bellar.* and their was imposition of hands for the ordinary graces mentioned *Heb. 6. 2.* Which was nothing but prayer ouer a man, as Saint *Austine* saith: Of imposition of hands for ordinary graces, *Cyprian* interprets that in the 8 of the Acts, contrary to *Oecumenius*, where he mentioneth prayer, and imposition of hands on them that haue beene baptised, which we mislike not, hauing the practise of it in our Church; but hee vttereth not a word of *Chrysme*, of anointing, or Sacrament of confirmation, or any thing that might probably perswade an indifferent Reader, that he intended any such Sacrament.

## O B I E C T I O N.

*Cyprian*  
*Epist. 72.*

**I**T is to little purpose to impose hands upon them to receiue the holy Ghost vlesse they receiue the Churches Baptisme; for then may they bee fully sanctified, and bee the children of God, if they be borne by both Sacraments. *Cyprian. Epist. 72.* and Saint *Austine*, the Sacrament of *Chrysme*, in the kinde of visible seales is sacred and holy, euen as Baptisme is selfe.

*Contrast. Petil*  
*lib. 2. cap. 104.*

A N-

ANSVVERE.

THE fathers doe commonly vse the word Sacrament for a mysterie or signe of an holy thing. Saint *Austine* is plaine in this case, who giueth the name of a Sacrament to marriage, *De bono coniug. cap. 18.* To ordering of ministers, *contra Epist. Parmen. lib. 2. cap. 3.* to reconciling of penitents, *De adulterino coniugijs. cap. 26. 28.* to Easter, *Ep. 23. ad Bonifacium*, to the instructing of nouices in the faith *d. symbolo ad Catech. l. 2. cap. 1.* So likewise doe other fathers so that if the title of Sacrament be a sufficient argument to place a holy signe in the number of those that properly are, then should we not haue seuen, but 27. If then *Cyprian* terme imposition of hands a Sacrament it followeth not presently, that it is properly so. But what is this to your holy Chrisme, which is with you a Sacrament of confirmation? this is the point wee should see in *Cyprian*, and you tell vs of imposition of hands. Saint *Austine* indeed hath the word Chrisme and Sacrament of Chrisme, but farre enough from your fence; for among the ancients the ceremony of Vnction was vsed in Baptisme, to signifie, the party annointed was consecrated to Christ, to fight his battels against the diuell, and all his adherents. *Tertull.* expresseth so much, as soone as we come out of the lauer, wee are annointed with the bleis'd vnction out of ancient Discipline, by which they were wont to be annointed with oyle out of the horne of the Priest-hood, wherewith *Aaron* was annointed by *Moses*; wherefore Christ is called a Chrismate, which is Vnction. And *Chrysostome*, The parties baptised are annointed like Champions, and this is the Chrisme wherof Saint *Austine* speakes, as it is plaine to any that will peruse the place: for there hee answereth *Petilian* the Donatist, that would interpret the annointing spoken of *Psal. 132.* of the Sacrament of Chrisme, which saith he, in the kinde of visible signes is holy as Baptisme it selfe; hee tel-

*Tertull. aduersus Iudeos & contra Marcionem lib. 5. Hilar. in Math. c. 12. 13. Leo Epist. 10. 11. 12. Bernard ser. in cena Domini.*

*Tertull. de Baptis. cap. 7.*

*Chrysostom. hom 6 in 2. Coloss. 2.*

leth vs that the Donatists accounted their anointing, the Sacrament of Chrisme, and would prooue it so out of the Psalme; for Donatists accounted all them that were baptised and anointed, to be holy brethren. Saint *Austin* saith, That though the signe be holy as baptism, yet it may bee in the worst men, in them that spend their liues in the worke of the flesh; whereby it is euident, that Saint *Austin* speakes rather of what account it was amongst Donatists, then Catholikes, and also that it was a ceremony pertaining to baptism, and therefore different from the Sacrament of confirmation.

*Antithesis.*

*Confirmation is no Sacrament of the new Testament.*

Acts. 8. 17. Then laid they their hands on them, and they receiued the holy Ghost.

Acts 19. 6. When *Paul* had laid his hands vpon them, and they spake with tongues and prophesied.

*Argument.*

*Where there is neither matter nor forme of a Sacrament, vsed by the Apostles, there is no Sacrament: but in imposition of hands, which you say is your confirmation, there is neither matter of your Sacrament, which is Chrisme, nor forme, I signe the, &c. vsed, Ergo confirmation no Sacrament.*

Matth. 28. 19. Goe and teach all Nations, baptising them in the name of the Father, and of the Sonne, and of the holy Ghost.

1. Cor. 11. 23. I receiued of the Lord, that which also I deliuered vnto you, &c.

*Argument.*

*All the Sacraments of the new Testament were instituted by Christ, confirmation as it is practised in the Romane Church, was not instituted by Christ; Ergo confirmation no Sacrament of the new Testament.*

Out of the side of Christ pearced with the speare, the Sacra-

*Beda lib. 6. in  
2. ad c. 24.*

Sacraments of blood & water flow, whereby the Church is both borne and nourished.

These are the two Sacraments of the Church.

There bee two Sacraments onely manifestly deliuered in the Gospel.

*Aug. de symb.  
ad Catechet.  
Basil. Cardin.  
de sacra. Euch.*

## The one and twentieth Contro- uerſie, of Pennance.

### O B I E C T I O N.

**P**ENNANCE *consisting of contrition, confession, and satisfaction of the penitent, and absolution of the Priest,* Catholike Position.  
*is truly and properly a Sacrament of the new Law.*

### A N S V V E R E.

**T**HE necessitie of repentance and reconciliation with God for sinnes committed after baptisme, by the ministry of the Word and Sacraments, there was neuer Protestant that denied: We detest the heresie of the Nouatians that tooke away the vse of the ministry from repentant sinners, and referred them onely to God: we subscribe vnto that prudent answer that *Constantine* gaue the Bishop *Acetius*; Set a ladder, O *Acetius*, and ascend alone into heauen, for if men by repentance should not bee renewed after their falls, and restored by the ministry of the Gospel; what helpe, what hope, were left for them euer to come to the kingdome of heauen? neuerthelesse it followe h not that repentance of sinners and absolution from sinnes should be a Sacrament, for both of these were practised in the Church of the Iewes, vnder the state of the old Testament, and yet among them they made no Sacrament. The essence of euery Sacrament, saith the Councell

*Socrates lib. 1.  
cap. 10.*

*De poenitentia*  
can. 2.

of Trent, consisteth in the matter or forme of it : The matter of this, saith the same Councell, is the act of the penitent contrition, confession, and satisfaction; the forme is the act of the Priest pronouncing absolution : Now in what passage of holy Scripture, did God institute any act of man to be the matter of a Sacrament? where is it to be found, that the Word comming to this element, should make it a Sacrament?

### OBJECTION.

Ioh. 20. 23.

**I**T is a visible signe or ceremony, as appeareth by the confession of the penitent, and absolution of the Priest, it remitteth sinnes, and therefore giueth grace. Receiue you the holy Ghost, Whose sins ye shall forgive, they are forgiven them, and whose sinnes you shall retaine, they are retained.

### ANSVVERE.

**I**Euer supposed the Priest and penitent had not seene, but heard, the one confession, the other absolution, so as you should haue said it is an audible, rather then visible signe; but the Church of Rome can as easily change eares into eyes, as bread and wine into flesh and blood: but if confession and absolution bee the visible signe and element, where is the word that commeth vnto it to make it a Sacrament? Your Church saith, that absolution is the forme of the Sacrament, and you haue turned it into the visible signe, yet let them both goe to make a signe: euerie signe with concurrence of spirituall effect and grace, is not a Sacrament. Christ blowed vpon the Apostles, and said, Receiue the holy Ghost, yet heere he instituted no Sacrament; fierie tongues fell vpon the Apostles, and they receiued a spirituall grace, without institution of a Sacrament; Not onely Priests but beleeuers, said Christ, shall impose hands vpon the sicke, Mark. 16. 17. 18. and they shall recouer; heere is a visible signe with supernaturall effect, but no institution of a Sacrament. Sacraments must haue



haue both matter and forme instituted by Christ, with promise of grace of iustification annexed, which you can neuer proueto bee in your Pennance: For when Christ saith, Ioh. 20. 23: Whose sinnes you remit, &c. hee instituted no Sacrament, but imposed a painefull and carefull Ministry vpon the Apostles and their successors, to preach and pronounce the promises of God, for remission of sins to the penitent, his threats and iudgements in reteining and binding of them, to the obstinate and peruerse. But what reasoning is this? Ministers haue power to forgiue sinnes; ergo Pennance forgiueth sinnes, and giueth grace, as if there were no difference betweene the Sacraments, and the Ministers thereof. Besides, Ministers forgiue sins, not by Sacraments alone, but more often without them, as by teaching, admonishing, and as *Chrysostome* speakes, Lib 3. de Sacer.  
cap 6.

O B I E C T I O N.

**O**F this power of remitting sinnes, Saint Chrysostome saith thus; For them: hat dwell on the earth, that conuerse in it, to them is Commission giuen, to dispense those things that are in heauen: to them it is giuen to haue that power which God would not to bee giuen, neither to Angels, nor Archangels; for neither to them was it said, Whatsoeuer you shall binde in earth, shall bee bound in heauen. The earthly Princes indeed haue also power to binde, but the bodies onely: But that bond of Priests, which I speake of, toucheth the very soule it selfe, and reacheth euen to the heauens, insomuch that whatsoeuer the Priests doe beneath, the selfe same God doeth ratifie aboue, and the sentence of the seruants the Lord doeth confirme: for indeed what else is this, then that the power of all heauenly things is granted them of God? Whose sinnes soeuer, saith he, you shall reteine, they are reteined; what power, I beseech you, can bee greater then this?

Chrysost. lib. 3.  
de Sacerd.

A N S W E R E.

## ANSVVERE.

**M**inisteriall and declaratory power of remission and retention of sinnes, committed to the Ministers of Christ, we willingly acknowledge; which is all that *Chrysostome* intendeth in that discourse: But your iudiciary and authoritatie power, whereby the Priest sitteth as a Iudge in the consciences of men, & pardoneth their offences, or else they are not pardoned before God, is a prerogative you vsurpe but can neuer proue. In the forgiveness of sinnes, men vse their ministry, saith *Ambrose*, exercise not right of any authoritie; men aske, the Deitie grants; the obedience is mans, but the munificence is of an higher power. The Euangelicall Priests remit and reteine sinnes, while they shew and giue sentence, which are reteined and forgiven by God, saith *Ierome*. Euen in *Lumbards* time this case is thus resolved: God one way bindeth or looseth, the Church another way; for hee by himselfe alone remitteth sinnes, who clenseth the soule from inward spots, and looseth it from the debt of eternall damnation: But this hee hath not granted vnto Priests, to whom notwithstanding hee hath giuen power of binding and loosing; that is, of shewing men to bee bound and loosed. This will more plainly appeare, if we will consider the whole processe of the Scripture in the 20. of *Iohn*, 22. 23. As my Father sent me, so send I you, &c. First, when God sent his Son, he gaue him his Spirit. *Esay* 61. 1. The Spirit of the Lord is vpon mee, &c. So Christ, when he sent his Apostles, breathed vpon them, and said, Receiue ye the holy Ghost. Secondly, God sent his Sonne to remit and reteine sinne; the one properly, the other by accident, *Luke* 2. 24. Behold, he is set for the fall and rising againe of many in Israel. So Christ sent them with the same Commission, Whose sinnes you remit, they are remitted, &c. But now how doeth Christ remit sinne? first, as Mediatour by shedding his blood: The blood of Christ purgeth vs from all iniquitie; thus he sent

not

*Ambros. lib. 3.  
de Spiritu sancto,  
lib. 19.*

*Hier. in Matt.  
16.  
Lib. 4. senten.  
dist. 18.*

*1. Ioh. 1. 7.*

not his Apostles to remit sinnes. Secondly, as God, by absolute authoritie, as he said to the man sicke of the palsey, Thy sinnes are forgiven thee: thus neither doe the Apostles remit sinnes, but God alone. Thirdly, as a Prophet and teacher of his Church, by preaching remission of sinnes vnto the faithfull, retention vnto the vnbeleuvers, Ioh. 5. Hee that beleueth, commeth not into iudgement, but hath passed from death vnto life: hee that beleueth not, abideth in death; of which the Prophet *Esay* speaks, *Esay. 61. 1.* The Spirit of the Lord was vpon mee, to preach deliuerance, &c. therefore by preaching remission and retention, he remitted and reteined them: and thus he sent the Apostles to remit and reteine sinnes, as Saint *Paul* describes their office; Wee are Ambassadors for Christ, as if God desired you by vs; we entreat in the Name of Christ, that you would bee reconciled to God. This is the maner of remitting and reteining of sinnes: whereunto the words of Christ are to bee referred, when he saith, As my Father sent mee, so send I you. Now then collect the argument; The Priest hath declaratorie power to remit sinnes: therefore Pennance is a Sacrament, is a consequence worthy your Romane Logicians. *1. Cor. 5. 10.*

O B I E C T I O N.

**H**aving thus prooued the power of Priests to remit sinnes, and the Protestants confessing contrition. which they call repentance; it remaineth, that I prooue the other two parts of Pennance, to wit, Confession, and Satisfaction.

A N S V V E R E.

**R**epentance from dead workes, and contrition of heart for sinnes by-past, we embrace; but your Contrition we abhorre, being thus deliuered in these heads: as first, That it is the cause of remission of sinne, not only efficient by it selfe, but meritorious also at least of congruitie, *Bell. lib. 7. cap. 12.* Secondly, it then causeth remission of sinne, N a when

when there is a desire of receiuing absolution from a Priest, otherwise it cannot effect it, *Ibid. cap. 13.* Thirdly, the quantity of your contrition must be so great, tha if not intensiuely nor extensiuely, yet valuably it must bee equiualent vnto the sinnes remitted, *Ibid. cap. 10.* Fourthly, that imperfect contrition which ariseth from seruile feare of punishment, if absolution bee giuen doth truly iustifie a man, and of attrite make him contrite, *Ibid. cap. 17.* These passages accord with repentance deliuered in the Scriptures, and taught by the Protestants, as well as hell doth with heauen.

*Antithesis.*

*Penance is no Sacrament of the New Testament, but Baptisme is the Sacrament of repentance.*

2.Sam. 12. 13. Then *Dauid* said vnto *Nathan*, I haue sinned against the Lord; wherefore *Nathan* said vnto *Dauid*, The Lord hath taken away thy sinne, thou shalt not die.

*Argument.*

*Sacraments in the New Testament, were instituted vnder the state thereof; but repentance and absolution, were not instituted vnder the state of the New Testament, but of the Old: ergo repentance is no Sacrament of the New Testament.*

Luke 3. 3. Hee came into all the region round about Iordane, preaching baptisme of repentance for remission of sinnes.

*Argument.*

*Baptisme is the Sacrament of repentance for sinnes, not only present, but future; ergo no neede of your Sacrament.*

Acts 10. 43. To him doe all the Prophets giue testimony, that every one that beleueth in him should receiue remission of sinnes by his name.

Acts 26. 20. I haue shewed both to them that are at Damascus first, and at Ierusalem, and through all the region of

of Iudea, and to the Gentiles, that they should repent, and turne vnto God, doing workes worthy them that repent; and hauing obtained fellowship from God, I continue vnto this day, testifying both to small and great, speaking nothing besides those which *Moyse* and the Prophets foretold should come to passe.

*Argument.*

*Saint Peter and Saint Paul taught no other thing concerning repentance and remission of sins, then the Prophets taught; but the Prophets taught no Sacrament of Penitence; ergo.*

Baptisme is the Sacrament of faith and penitency.

Wee must vnderstand that by the lauer of regeneration, and word of sanctification, all the euils of men regenerate, are cleansed and cured, not onely the sinnes which are now remitted in baptisme, but also those which afterward by humane ignorance and infirmity are contracted: not that baptisme should bee iterated so often as wee sinne, but because it commeth to passe, by that which was once giuen, that not onely pardon of precedent, but of all future sins, is retayned, for faithfull men.

*Aug. de fide ad Petrum, cap. 3.*

*Aug. som. 7. l. 1. de nuptijs & concupiscentia, cap. 33.*

## The two and twentieth Controversie, of Confession.

### O B I E C T I O N.



*F the power of retayning, that is not remitting of sins, giuen to Priests, followeth the necessity of confession of all sinnes: For if on the one side, the sinnes retayned, and not remitted, by Priests upon earth, bee retayned and not remitted in heauen, as is manifest by our Saviours*

*Catholique position.*

owne words; and if on the other side the Priest cannot remitte the sinne, unlesse he know it, as it is manifest he cannot, nor can he know it, unlesse it be told him; it followeth necessarily, that hee which will haue his sinnes remitted, must by his owne confession make them knowne vnto him, to whom God hath giuen power to remitte them.

## A N S W E R E.

**W**Hat is meant by the Priests power of remitting and retayning of sinne, is shewed before, that it is the publication of Gods mercy vnto repentant sinners, of his vengeance and iudgement towards vnbeleeuers; from which ground this silly obiection is easily answered: The Priest cannot remitte and retaine sinnes, except hee know them; hee cannot know them, except men confesse them. The first proposition is vnttrue, for hee may preach and publish remission of sinnes, and retention of them, whose offences hee knoweth not; and those men may receiue remission of sinnes at the preaching of the Gospel, that neuer revealed them vnto the preacher, but haue confessed them vnto God alone. Take heede (saith *Chrysostome*) how thou tellest thy defects vnto a man, lest he cast thee in the teeth withall; thou art not to confesse to thy fellow seruant, that he may diuulge it, but vnto him that is the Lord, that careth for thy soule, to him that is most courteous, to him that is thy physition, doe thou shew thy wounds. And Saint *Austine*, What haue I to doe with men, that they should heare my confessions, as though they should heale my diseases? So as these Fathers deny confession to Priests, to whom neuerthelesse they grant ministeriall power of remitting and retayning of sinnes; yea in those very words where Christ gaue this power to his Apostles, your auricular confession receiues his deaths wound: for as the Father sent his Sonne into the world, as a Teacher of his Church, to remit and retaine sinne, so Christ sent his Apostles; but hee was sent to remit and re-  
taine

*Chrysost. Hom.  
4. de Lazaro*



taineth them by the preaching of the Gospell without exacting auricular confession; therefore the Apostles by the same, and no other manner were sent to remit and retain sinne.

O B I E C T I O N.

**C**onfession was practised in the Apostles times, as appeareth; for many of them that beleueed came, confessing and declaring their decdes. AA. 19. 18.

A N S W E R E.

**W**H O is so blind as hee that will not see? was this priuate confession in the eare of a Priest, whereunto you oblige your penitents, or publike acknowledgement of their offences? the words shew it was publike, which we acknowledge euery sinner is to make, when he is conuerted vnto Christ, and turneth to the Church, for then he is either to make a generall confession of his offences, or speciall, if hee hath publicly committed any crime, wherewith many are offended. This was it which Saint Paul requireth of the incestuous Corinthians, *1. Cor. 5.* that *1. Cor. 5. 7.* which the fathers so much vrge, and not secret murmuring in the eare of your confessor, of which there is no footsteps in antiquity. *Iranem lib. 1. cap. 9. Euseb lib. 2. cap. 25. Cyprian. 5. de lapsis.*

O B I E C T I O N.

**I**T is also probable that Saint Iames speaketh of this Sacramental confession, when he saith, Confesse your sinnes one to another; for so doth Origen vnderstand it, saying, There is a seuenth kinde of remission of sinnes, though verie hard, and labour some; when the sinner waileth his bedde with teares, and they are made his bread both day and night; and when hee is not ashamed to declare his sinne to the Priest of our Lord, and to seeke remedie, according to him that saith, I have said, I will pronounce my iniustice against my selfe to our Lord, and thou hast remitted the impiety of my heart. In whom also that is *Iames 5. 16. Origen Hom. 2. vpon Leuit.*

Vpon the 10.  
Chapter of  
Saint Iohn  
lect 5. towards  
the end.

*fulfilled which the Apostle saith, if any bee sicke, let him bring in the Priests of the Church, and if hee bee in sinne, they shall be remitted to him The iudgement of the ancient Church is so cleare in this point of confession, that Master Fulke, a most peeuish enemy to all Catholike Doctrine, is compelled by the multitude of most cleare Testimonies of the ancient fathers, to confesse that it is expedient, sometimes in these words; That it is expedient in some cases for men to confesse their sinnes to their Pastours, we deny not.*

### A N S V V E R E.

**Y**OV will cause the Reader to suspect your fidelity, that promise necessary and plaine arguments, and performe with probable and seeming reasons; but this is not so much as probable, to inferre your Sacramentall confession: for by this place the Priest is as well bound to confesse to the people, as the people, to the Priest. Confesse your sinnes one to another, saith hee, which you will not admit of in your Sacramentall confession. *Origen* speaketh not of confession to any man, but by the Priest of God hee meaneth our Sauour, as it is plaine by that which he cites out of the *Psalme*, I said I will confesse my vnrightheousnesse against my selfe. Now *David* made this to God, not to man; but let it be granted that he speaketh of confession to the Priest, wee are so farre from disallowing it, that wee call and cry for that confession, whereby a Christian voluntarily; and at all times may resort to his pastour to open and disburden his conscience of such sinnes as doe disquiet him, and craue both his prayers, comfort, and counsell in that troubled estate; but here is the difference betwixt yours, and this. First that yours is of necessity, and such as without it sinnes cannot bee forgiuen: this is voluntary and not exacted, without which God often pardoneth offences by sole confession vnto himselfe. Secondly in yours is required

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an exact and most diligent enumeration of all sinnes, which is impossible. For who vnderstandeth his faults. *Psal. 19.* in this is made an acknowledgement of such on-ly, as in confession to God alone, wee finde no peace betwixt him and our conscience. Thirdly, yours is full of superstition, as if it were the chiefest part of Gods seruice, and by the worke wrought, that is, for this confession of the sinner, and absolution of his Confessour, his sinnes were forgien, when as in ours there is no remission, but by the free grace of God alone. Fourthly, it is full of abuse: First, because commonly it is made to those that are ignorant dullards, who haue no skill to comfort distressed consciences: Secondly, it is made by those who haue no true remorse for sinne, but because they must come to confession, will haue some sinnes to confesse: Thirdly, in respect of the absolution and pennance, which is imposed vpon them, as if it were meritorious: Fourthly, in regard of the fruit it produceth, which is nothing but dissolutenesse, and vngodlinesse, for men care not to offend God, from which they may bee freed by so easie a medicine; but in ours, wee require a faithfull and spirituall Physitian, a soule wounded with her owne vnworthi-nesse, a pronouncing of absolution for the merits of Christ, with serious care and resolution to auoide all future offences, as farre as in this humane infirmity is possible for vs, which is the point D. *Fulke* acknowledgeth, and not your auricular Sacramentall confession, a ginne deuised by your selues, to vnlocke and discry the secrets of all estates.

*Auricular confession, as it is now used in the Chureh of Rome, Arislesis, is a deuice of man, no ordinance of God.*

*Ioh. 20, 21.* As my Father sent me, so send I you, whose sinnes you remit, they are remitted.

*Argument.*

*As our Saniour forgane sinnes, so did hee giue authority vn-*

to his Apostles; but hee forgave sinnes without auricular confession; Ergo, they forgave without auricular confession.

Psalm. 19. 12. Who can vnderstand his errors? cleanse me from my secret faults.

*Argument.*

If no man know his offences, then no man can make a particular confession of them, as Papists require.

Psalm. 51. 4. Against thee onely haue I sinned.

*Argument.*

As David confessed, and had his sinnes remitted, so ought wee also; but he vsed no auricular sacramentall confession, for then it was not instituted, but in generall acknowledged; I haue sinned.

*Confes. l. 10. c. 3*

What haue men to doe with my confessions as though they were able to heale my sores? and how doe they knowe when I speake of my selfe, whether I speake true or no?

*Chrys. hom. 21.  
in Epist. ad Hebræos.*

I say not vnto thee, that thou shouldest goe in publike, or accuse thy selfe before others, but I would haue thee obey the Prophet, saying. Reueale thy way vnto the Lord. Confesse therefore thy sinnes before God, declare thy offences before the true Iudge, with prayer, not with thy tongue, but with thy conscience, and then hope to finde mercie.

*Chrys. hom. 9.  
de penitentia.  
Beatus Rhennus in argu-  
mento lib. Tert.  
de penitentia.*

Here is place of medicine, not of iudgement, giuing not punishment, but remission of sinnes, open thy sinnes vnto God alone.

*Tertullian* of this priuie kinde of confession saith nothing, neither doe wee read that the same priuie confession in old time was euer commanded.

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## The three and twentieth Contro- uerſie, of Satisfaction.

### O B I E C T I O N.

**T**HE guilt of the ſinne being remitted, the paine due therefore is not alwayes ſo pardoned, but that oftentimes there remaineth a temporall paine to bee ſuffered for it, either heere in this life, or elſe in Purgatorie.

Catholike  
Poſition.

### A N S V V E R E.

**A**LL ſatisfactorie puniſhment, whether eternall or temporall, that is due to ſinne, God freely pardons, when he remits to any one his offences; for to remit ſinnes is nothing elſe, then not for to puniſh it, as *Aſſelme* and *Auſtin* ſaith: ſo that if God puniſh, hee doth not remit, if he doe remit, he doth in no wiſe puniſh; but after remiſſion of ſinne, hee often chaſtēeth his children with fatherly corrections, which (for diſtinction ſake) wee call exemplarie puniſhments, becauſe they ſerue for example vnto others, and are preſeruatiues vnto our ſelues againſt future offences. The ground of your errour is, becauſe you put no difference betweene penall ſatisfactions, and caſtigations of diſcipline; the former whereof, God euer pardoneth in the remiſſion of ſinne, the latter hee euer doth not: For he aſſureth vs by the Prophet, That when a ſinner turneth from his euill way, hee will remember none of his iniquities; but to exact puniſhment, is to remember iniquities; therefore hee exacteth it not. Beſides, hee hath commanded vs to aſke, and promiſed vs to graunt the forgiue-  
neſſe of our debts, but vnder the name of debt, is comprised

*Remiſſio pec-  
catum non eſt  
aliud quam  
non punire, An-  
ſel. l. 1. c. 12.  
Cur Deus homo?  
Aug. in Pſa. 31*

Ezech. 18.

fed not only the fault, but the punishment whatsoeuer; therefore when he granteth the one, he denieth not the other. And how can any imagine that God will not remit as much to vs, as hee chargeth vs to remit to our brethren that haue offended vs: but to such wee are commanded to remit, not onely the offence, but the punishment also. Lastly, Christ is made to vs full satisfaction, 1. Cor. 1. 30. But our redemption is not perfect, our satisfaction is not full, if all the punishment be not remitted; therefore there remaineth no satisfactory paine to bee suffered for sinne, either heere in this life; or else in Purgatorie.

## OBJECTION.

Numb. 14.  
20. 21.

**F**orgiue, I beseech thee, the sinne of this thy people, according to the greatnes of thy mercy, as thou hast beene propitious to them, since their going out from Egypt vnto this place. And the Lord saide, I haue forgiven it according to thy word: As I liue, the whole earth shall be replenished with the glory of our Lord; but yet all the men that haue seene my maiestie, and the signes that I haue done in Egypt, and in the wilderness, and haue tempted me tenne times, neither haue obeyed my voyce, they shall not see the land, for which I swore to their Fathers; neither shall any of them that haue detracted me, behold it: The like is recorded of Moses, Deut. 23. 49. and of Aaron, Num. 20. 23. Yet no man doubteth, but the sinne for which they were punished, was forgiven them before their death. Dauid said to Nathan, I haue sinned to our Lord; and Nathan said to Dauid; Our Lord also hath taken away thy sinne, thou shalt not die: neuertheless because thou hast made the enemies of our Lord to blaspheme; for this thing the sonne that is borne to thee, dying shall die.

2. Kings 12.  
13. 14.

## ANSVVERE.

**T**O many God forgives the sinne, on whom hee layeth no temporall chastisement at all, as it is euident by the example of the Publican, Marie Magdalen, Zaccheus, and



and *Peter*, of whom *Ambrose* speakes; I reade his teares, *Amb. lib. 10.*  
 his satisfactions I reade not: Therefore he doeth not euer *in Luke 12.*  
 chasten with rods those persons, whom hee hath reconciled by the blood of his Sonne. In these places hee scourgeth the Israelites, and the rest named by you, with temporall punishment, if you please so to phrase it (for contention about words is fitter for Grammarians, then for Diuines) to whom hee had remitted the offence: wherefore? To satisfie his iustice; that is the string you should strike, but touch it not: but other ends appeare out of the Scripture. First, that they might bee publike spectacles, and examples, admonishing others of his detestation of wickednesse; that spareth not to punish it in his owne, as Saint *Peter* speakes. If Iudgement begin at Gods house, what shall be the end of those that beleue not the Gospel? For thus hee saith, I forgiue them according to thy word; neuertheless, as I liue, the whole earth shall be replenished with the glory of the Lord: and Saint *Paul* saith That they are ensamples vnto vs, that wee should not lust after euill things, as they lusted, 1. Cor. 10. 6. Secondly, that Gods glory may bee vindicated from the calumnies of blasphemers, that otherwise would say, Hee fauoureth sinne, as is expressed in the punishment of *Dauid*, because thou hast caused the enemies of God for to reioyce. Thirdly, to make them more wary they fall not afterwards, as Saint *Paul* *1. Cor. 11.*  
 speakes; Being iudged, wee are instructed, that wee bee not condemned with the world. Fourthly, for the exercise of their patience, and triall of their pietie, as *S<sup>t</sup>. Austine* speaketh of *Dauids* case; The effects of the threatning immediately followed, that his godlines thereby might be exercised and tried. In a word, punishment abideth those men temporally, whom the sinne condemneth not eternally; either for demonstration of their deserued misery, or reformation of their sinfull life, or probation of necessary patience: but no way for satisfaction of Diuine iustice, which none of these examples conclude for you.

*Aug. l. 2. de peccatorum meritis, & remiss. cap. 34.*  
 As it is cited in your owne Decrees out of *Aug. distin. 3. de penitent. cap. 7.*

*Antithesis.*

*When God forgiveth any man his sinne, he remitteth all satisfactorie punishment, both temporall and eternall, that now is to be suffered for, either heere, or hereafter.*

Ier. 31. 34. I will forgive their iniquities, and I will remember their sinnes no more.

Ezech. 18. 22. His transgressions shall be mentioned no more to him.

*Argument.*

*When God forgiveth a man his sinne, hee remembreth it no more: but, to exact temporall punishment, is to remember it.*

1. Cor. 1. 30. Christ is made vnto vs of God, wisdom, and iustice, and sanctification, and redemption.

*Argument.*

*Christ is made to vs full redemption: but hee is not made to vs full redemption if all the punishment be not taken away.*

Coloss. 3. 13. Forbeare one another, and forgive one another if any one have a quarrell against any, even as Christ forgave you.

*Argument.*

*If God remitteth not the whole punishment then are not wee bound to remit them that have offended vs: but wee are bound to remit all the punishment.*

*Chrysostomus  
in Ezech.*

When God abolisheth sinne, hee leaveth no scarre, hee suffereth no print to remaine; but together with health hee conferreth an excellent beautie of forme: for as soone as hee freeth vs from punishment, hee giueth iustice, and maketh the sinner like to him that hath no sinne.

*Chrysostom. 18.  
in Ep. ad Rom.*

God loveth a faithfull man, that is guilty of sixe hundred crimes; not onely freeing him from punishment, but making him iust: and after where there is grace there is pardon; where there is pardon, there is no punishment; and when punishment is taken away, and iustice by faith conferred nothing hindreth vs to bee made heires of that promise, which is given by faith.

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If God hath cured our finnes, hee would not marke them; if not marke them, then not sit them; if not sit them, then not punish them: he would not acknowledge them, hee would rather pardon them. Blessed are they, whose iniquitie is forgiven, and whose sinne is couered: Vnderstand not that which I say, Sinnes are couered, as if they were, and liued; why then did he say, Sinnes are couered? That they might not bee seene; for what is it for God to see sinne, but to punish it?

*Aug. in Psal.*

31.

When wee depart hence, there is no place for repentance, nor effect of satisfaction: here life is either lost or retined.

*Cyp. ad Demet. sect. 22.*

Let vs consent vnto the word of God in this life, because when we depart here hence, there remaineth no compunction, no satisfaction.

*Aug. tom 10. homi 5. humil. 50.*

If wee care not for our soules now in this life, when wee shall depart thither, there is nothing left vs to satisfie withall.

*Chrys. hom. 75. in Matthe.*

### O B I E C T I O N.

**T**His temporall paine, remaining after the guilt of the sinne is remitted, may be redeemed by good workes; as by fasting, prayers, almes, and the like: which therefore are truly called satisfactorie.

*Catholike Position.*

### A N S V V E R E.

**I**F Christ bee the sole Mediatour of redemption, as your selues doe confesse, how can we be our owne redeemers by good workes, from temporall paine? Hee hath taken away our paine, as Saint *Austine* confesseth; what then is left for vs to redeeme? The truth is, that good workes are fruites of repentance, and the way to Gods kingdome, which he hath appointed vs to walke in; as fasting, prayers, almes, but are no meritorious causes of remission of paine, or reigning with God, which point the Scriptures alleadged by you, doe not enforce.

## OBJECTION.

2. Paralip 7.  
13, 14.

**I**F I shall shutt beauen, and draine fall not, and shall bid and command Locusts to deuour the land, and shall send pestilence into my people, and my people being conuerted, vpon whom my Name is inuocated, shall do penance from their most wicked wayes, I also will heare from heauen, and will be propitious to their sinnes, and will saue their land.

## ANSVVERE.

**T**He ioynts of this argument hang not together. God vpon the repentance of his people remooueth his iudgement, pardoneth their sinnes, and cureth their land, therefore their repentance redeemeth them from punishment: For though their punishment cease vpon their repentance, it is not for the merit of their conuersion, but for the mercy of their gracious God, as this Scripture sheweth; I will bee mercifull vnto their sinnes, and will cure their land.

Hill, in enarrat.  
Psa. 61. in prin.

Hillary excellently to this purpose: God out of the storehouse of his goodnesse, bestoweth mercy for remission of sinnes, and remission of sinnes is not the merit of our honesty, but the will of free indulgence, abounding from the riches of goodnesse, to the office of shewing mercy.

Ambros. lib. 3.  
de penitent. c. 8.

Ambrose likewise: It behooueth vs to beleue that wee must repent, and we shall obtaine pardon, and yet to hope for pardon out of faith, not as of debt.

## OBJECTION.

**D**AN. 4. 24. O King, let me counsell thee to redeeme thy sinnes with almes, and thy iniquities with the mercies of the poore.

## ANSVVERE.

**I**F redeeming in this place were taken in your sence for satisfiying, then a man might as well satisfie for the guilt,

as

as for the punishment of his offences ; for sinne is heere rather taken for the fault , then for the punishment , but there is nothing in this Scripture , that can signifie to redeeme , it is your vulgar translation that hath mis-led you ; for it is to bee read , Breake off thy sinnes , that is , as thou hast beene cruell and vnnmercifull , so now leaue off this course , and take the contrary ; but if it were redeeme , the glosse of your Canon Law expreteth this phrase : Almes redeeme sinnes ; that is , declare them to bee forgiven.

O B I E C T I O N .

**T** Herefore are there among you , many weake and feeble , and many sleepe ; But if we did iudge our selues , we should not be iudged : that is , if wee punish or chastise our selues , we should not be chastised of God for our sinnes remitted : For of such the Apostle speaketh , as is manifest by the verse following . But whiles we are iudged of our Lord , we are chastised , that with this world we be not damned . 1. Cor. 11. 30.  
31.

A N S V V E R E .

**S** Aint Paul , by iudging of our selues , meaneth none of your Popish scourgings , and whippings , but sorrow for our sinnes committed , not yet remitted ; for if wee would iudge our selues , casting away security , and inquire into our actions , and repent of them , then God would not punish and chastise vs ; but because this we doe not , hee taketh his rod into his hand , and by affliction scourgeth vs , that wee may see our defects , sorrow for them , and so escape the punishment of them . Thus dealt he with the Corinthians , who falling into this horrible sinne of abusing the Lords body , and not repenting , were chastened , many with sicknesse , others with weakenesse , some with death ; not to satisfie his wrath after they had repented , but to bring them to repentance , that they might not be condemned with the world ; for this is a principall cause , wherefore

Aug. in Psal.  
58.

fore he chastiseth those whom he loueth best, Reuel. 3. 19. Whom I loue, I chastise; be feruent therefore and repent. Chastening then of our selues, is nothing else but confessing and repenting of our sinnes, as Saint *Aniline* interprets it; and not inflicting temporall punishments vpon ourselues, to satisfie Gods iustice, as you superstitiously conceiue: All sinnes, saith he, must be punished, either of man repenting, or God reuenging: If thou wilt not haue him punish, punish thou, before hee intend to punish, preuent him by thy confessions, and punish thy selfe: the punishing of our selues is the confessing of our faults, by which we preuent the punishment of God.

*Antisthesi.*

*The temporall punishment of sinne, is not redeemed or satisfied for, by any good worke of man, but by the mercy of God in Christ.*

Ezech. 36. 22. Therefore say vnto the house of Israel; Thus saith the Lord God, I doe not this for your sakes, o houte of Israel, but for mine holy Names sake, which you haue prophaned among the Heathen, where you dwelt.

*Argument.*

*As the Iewes were redeemed from their temporall punishment, so are we; but they were not redeemed from their captiuitie, which was a temporall punishment, by any worke of theirs, but Gods owne mercy.*

Es. 53. 4. He hath borne our griefes, and carried our sorowes, yet did we esteeme him stricken, smitten of God and afflicted, but he was wounded for our transgressions, hee was bruised for our iniquities, the chastisement of our peace was vpon him, and with his stripes wee were healed.

*Argument.*

*Hee that hath borne our griefes, and carried our sorowes, and by whose stripes wee are healed, and not by our owne, hath satisfied both for temporall and eternall punishment.*

*For*



*For temporall punishments are griefes, sorowes, stripes, but Christ alone, &c.*

*Iob. 9. 1, 2, 3.* Then *Iob* answered and said, I know it is so of a truth, but how should man be iust with God? if he contend with him, hee cannot answere him one of a thousand.

*Argument.*

*They that continually increase their debt, cannot satisfie their Creditor, but wee doe daily increase our debt, both the fault and the punishment.*

*Psal. 130. 3.* If thou Lord shouldest marke iniquities, O Lord, who should stand?

*Math. 6. 12.* Forgiue vs our debts.

*Rom. 3. 24.* Wee are iustified freely by his grace through the redemption that is in Christ Iesus, whom God hath set forth to bee a propitiation through faith in his blood, to declare his righteousnesse for the remission of sinnes that are past.

*Argument.*

*If our sinne that is both the guilt and the punishment be freely forgiven vs by the way of grace, through the redemption that is in Christ, then not by way of satisfaction on our part: But the first is true. Ergo.*

If thou depart from thy sinnes with all thy heart, and truly promise God that thou wilt turne no more to them, hee will require nothing else for any further satisfaction. *Chrys. hom. de Philoz.*

Who will murmur and say, wee labour too much, fast too much, when as wee are not able to answere the thousand part, no not the least part of our debt? *Bern de quadrop. debito.*

Thinke all thy workes of farre smaller moment, then that they should bee able to satisfie for thy sinne, for for them thou must offer vnto God the workes of Iesus Christ, his sorowes, wounds, death in the vnion of that loue, wherein hee indured all these for thee: these are the meanes of thy satisfaction; but whatsoeuer thou doe or suffer,

*Lansparg, Christ. mil. c. 5.*

suffer, offer it not vnto God for thy sinnes, but for his loue, and good pleasure, either doe or suffer still, wishing increafe of grace from him, whereby thou maist performe greater, more and more acceptable workes.

## O B I E C T I O N.

**W**Orkes done for the satisfaction of the temporall paine remayning after the sinne be pardoned, doe no way derogate from the satisfaction of Christs passion.

## A N S V V E R E.

*Accedit ad  
hoc, quod satisfaciendo pati-  
mur pro peccatis, Con. Trid.  
de satisfac. ne-  
cessitat. cap. 80.  
Valent tom. 4.  
disput. 7. quæst.  
14. punct. 3.*

**I**F the meaning of your Church and Diuines bee according to their words, there can bee nothing more derogatory from the merit of Christs passion, then that which they teach concerning satisfaction: For your Trent Councell saith In satisfiying wee suffer for sinne; And *Gregory Valentia*, The recompence made by satisfaction respects not onely the temporall punishment, that is to bee payed, but some part of the essence also, and the wrath of God, which by the said recompence, must bee turned away. And many of your Diuines are of this opinion, that a sinner by the grace of God, may satisfie for his sinne condignely and equally, and by that satisfaction obtaine pardon, as *Suarez* relates, *Tom. 1. disput. 4. sect. 9. intertiam partem Aquin.* Now what greater indignity vnto Christ, then this condignitie of our workes to satisfie together with him for the sinne of the world, if hee alone trod the winepresse, *Esay 63. 3.* If hee alone satisfied for our debt, if he alone bee the onely mediator and reconciler of vs vnto God, then to diuide the honour of reconciliation, satisfaction, redemption betweene him and vs; must needs derogate from his merit. You are peraduenture ashamed to runne into this blasphemy, and therefore confine your selfe in a narrower roome, that our satisfactions not for sinne, but for temporall paine, are not derogatory

gatory from the passion of Christ. Wherein you pare away no small portion of his merit, when you deny him the whole and entire payment of our debt; but hee that was our surety hath paid all, whatsoever the law required at our hands. Now it required satisfaction, not onely for eternall, but temporall paine: Therefore most truly and fully hath hee satisfied for it; the contrary your proofes cannot make good.

O B I E C T I O N.

**I** Paul who reioyce in suffering for you, and doe accomplish those things that want of the passions of Christ in my selfe, Coloss. 1.24. for his body which is the Church.

A N S V V E R E.

**T**HE sufferings of Christ are two-fold. In his naturall body these onely are satisfactorie. In his mysticall bodie, these are not satisfactorie, and so derogate not from his merit. The like wee say of the sufferings of Saint Paul, which were not *pro redemptione peccati*; for satisfaction of sinne, either guilt or punishment: But *confirmatione fidei*, the confirmation of the Colossians in the Christian faith. Hee saith not, I reioyce in suffering for my selfe, but for you, not for my bodie, but for his bodie, which is the Church. When hee suffered at Rome, it fell out for the benefit of the Gospell, that manie of the brethren strengthened by his bonds, durst boldly without feare *Philip. 1.14.* speake the word. On which words Saint *Ambrose* saith, hee confesseth, that hee reioyced in tribulations which hee suffered, because hee seeth their profit in the faith of the beleeuers; And *Aquinas*, All the Saints suffer for the Church that is confirmed by their example. *Leo* most excellently; From the fortitude of the Saints examples of patience, not gifts of righteousness haue flowed vnto the Church: Their deaths were onely for themselves, neither did they thereby pay any others debt. This Scripture

*In hunc locum.*

*Leo Epist. 81.*

ture then helpeth nothing sufferings for satisfaction, which is one question, but for example to strengthen others in the truth, which is a point wee like not at.

## O B I E C T I O N.

Rom. 8. 17.

**W**E are heires truly of God, and coheires of Christ; yet if wee suffer with him, that wee may be glorified with him.

*Loe heere our sufferings, at least a condition necessary for our righteousness.*

## A N S W E R E.

*Pern. ser. de  
conuers. Pauli.*

**W**Hosoever will liue godly in Christ, shall suffer persecution, if not in his body, assuredly in his soule; for there is persecution of soules, as well as of bodies, as *Bernard* speaks; but neither of them are meritorious of glory, or satisfactory for punishment, as you imagine, but serue to conform vs to the image of Christ, as the Apostle expresseth himselfe afterwards, verse 29. Your owne glosse hath well answered this obiection, that our sufferings are required as a condition to our glorification, but no meritorious cause of it or satisfaction for that which hinders vs from it, as appeareth at the next verse, The afflictions of this life, are not worthy of the glorie that shalbe reuealed: For where there is merit, there must be a proportion betweene the reward and labour; but their is no proportion betweene our sufferings and glory; therefore they doe not merit.

## O B I E C T I O N.

2. Cor. 2. 6.

**T**O him that is such an one, this rebuke sufficeth, that is giuen of many: When Saint Paul speaketh of the penance enioyned vpon the incestuous Corinthian.

## A N S W E R E.

**H**EERE is open rebuke of the incestuous person, by the Church of Corinth, no penall satisfaction imposed

fed vpon him; which if it were, would not touch our question, for we dispute not about satisfaction, which is giuen vnto men, but that which is offered vnto God: when notorious offendours doe scandalize the Church; wee say with Saint *Augustine*, that *Qui multos offendit peccando, placare multos debet satisfaciendo*; of which satisfaction the Fathers doe vsually speake, as appeareth in *Cyprianus* Epistles; and this satisfaction the incestuous Corinth had fully giuen vnto the Church by his vnfained repentance; so that now saith Saint *Paul*, Yee ought to receiue him and comfort him, that he be not swallowed vp of immoderate sorrow: but here is not a word of any satisfaction for temporall punishment, that by him was giuen vnto God, whereby your Reader may see you deserue no final punishment, that would abuse him by confounding that satisfaction which is due to the Church, with that which is proper to God.

*Aug. tom. 4.  
de vera & falsa penitentia. c. 11  
Epist. 1. 52.*

O B I E C T I O N.

**D**O E penance, saith Saint *Iohn Baptist*, and by his life and example shewed what penance he spake of: yeeld therefore fruit worthy of penance. *Matth. 3. 2.*

A N S V V E R E.

**S**AIN T *Iohn* speaketh not of the Sacrament of penance, or penall satisfaction; but of repentance and amendment of life: for as yet your Sacrament of penance was not ordained, as your selues confesse, but had his ordination in the twentieth of *Iohn*, by which you debarre your selues of those Scriptures, which speake of repentance before that time; for that they speake not of your penance, as you your selues acknowledge: Besides, Saint *Iohn* layeth not on them any mulect or punishment which they were to indure to satisfie God, but chargeth them to breake off their sinnes by vnfained repentance, and stedfast

*Concil. Trident.  
sess. 6. c. 14. &  
sess. 14. c. 1.*

Lib. 6. de vera  
cultu c. 13.

resolution to commit them no more ; for that is *S<sup>t</sup>. Iohns* doing of penance , as *Lactantius* interpreteth it. *Agere poenitentiam nihil aliud est, quam profiteri & affirmare se ulterius non peccaturum* , and the fruites of penance are not your Popish satisfactions , but the effects of true repentance, whereby it is declared to bee sound and sincere, as new obedience, prayer , workes of mercy ; first to our selues, then to others, as Saint *Anselm* interpreteth, and vni-  
 answerable reason prooueth so much ; for your satisfactions may bee releafed by a pardon, but fruites woorthy amendment cannot be releafed ; *Ergo*.

Lib. 21. de ciuitate  
Dei c. 27.

### O B I E C T I O N.

Luk. 19. 9.

**B**UT *Zacheus* standing, saide to our Lord ; Beholde the halfe of my goods I giue to the poore, and if I haue defrauded any man of any thing, I restore fourefold.

### A N S V V E R E.

Ser. in Mat. 16.

Aug. Epist. 54.  
ad Macedoniu.

**P**RIVATE satisfaction and restitution for priuate wrongs done by man to man, wee all confesse : Hast thou offended thy brother, saith Saint *Anselm*, satisfie him, and thou art healed : otherwise if another mans goods bee taken away, and not restored, if they may bee, *non agitur poenitentia sed fingitur*. Now this is the point *Zacheus* promised to performe , restitution to men wronged, no satisfaction to God offended.

### O B I E C T I O N.

Centur. 3.

Lib. 3. Ep. 16.

**T**HE doctrine and practise of the ancient Church, touching satisfaction is confessed by the *Centurists*, in these wordes : The life of these that confessed lesser sinnes, was considered and indged, whether they had done iust penance , as appeareth by *Cyprian* ; and that satisfaction was accustomed to bee imposed upon them , according to the quantitie of the fault , appeareth by his sermon, *De lapsis* ; *Tertullian* also mentioneth the same in his booke of penance.

A N-



A N S V V E R E.

**T**He vse of satisfaction practised by the ancient Church, neither the Centurists reprove, nor we repeale; which hath as great correspondence with yours, as the Artike Pole with the Antartike. For they taught a double satisfaction; Publike, to the Church, when shee was scandalized by the vicious behauour of any of her children; priuate, to particular men, that suffered wrong at the hands of their brethren, both which the Scriptures allow: But satisfaction to God for temporall punishment remaining after forgiveness of sinne, is as easily found in the Fathers, as a Vine growing in the midst of the sea. If the Centurists acknowledge this, we will giue you the cause: if they haue it not, as indeed they want it, you proue your selfe a manifest impostour. But ye deale with the Centurists, as the false witnesses did with Christ; who relating his words, peruerterd them to their owne ends: so you setting downe their words, concerning satisfaction practised by the Ancients, nor onely for grosse and capitall offences, as sacrificing to Idoles, reuolting to Heretikes: but for inferiour and lesser sinnes, draw this to a construction neuer dreamed of by them. First, that this satisfaction should bee giuen to God. Secondly, for temporall punishment, after sinne is remitted: neither of which they once mention.

*Workes done for satisfaction of the temporall paine remaining after the sinne is pardoned, are derogatory from the satisfaction of Christs Passion.*

Esay. 63. 3. Wherefore are thy clothes red, and thy garments as one that treadeth in the wine-presse? I haue troden the wine-presse alone, and of the people there was none with mee.

*Argument.*

*If he alone hath troden the wine-presse, whereby hee hath fully satisf-*

*satisfied for the punishment of our sinnes; then to ioine any other with him in this worke, derogates from him: but he alone hath troden the wine-presse. Ergo.*

Gal. 3. 13. Christ hath redeemed vs from the curse of the Law, he being made a curse for vs.

*Argument.*

*If Christ haue redeemed vs from the whole curse of the Law, then to ioine another with him in this worke, it derogates from him: but, &c.*

Esay 48. 11. For my owne sake, euen for my owne sake will I doe it: for how should my Name be polluted? and I will not giue my glory vnto another.

Psal. 115. 1. Not vnto vs, Lord, not vnto vs, but vnto thy Name giue the glory, for thy mercy, and for thy trueths sake.

*Argument.*

*If no part of Christs glory may be ascribed to man, without derogation from him; then to ascribe vnto man part of the glory of satisfaction for our punishment, derogates from him: but the former is true, &c.*

Acts 20. 28. The holy Ghost hath made you Ouerseers to feed the Church of God, which he hath purchased with his owne blood.

1. Pet. 2. 24. Who his owne selfe bare our sinnes in his owne body on the tree.

*Argument.*

*To appoint a ioynt purchaser with Christ, is to derogate from his glory: but to ioine our satisfactions with his, is to appoint a ioynt purchaser. Ergo.*

*Aug. som. 10.  
ser. 37. de ver-  
bu Apostoli.*

In thy two euils, one is the fault the other is the punishment: the fault is, that thou art vniust; punishment, that thou art mortall: but Christ that was thy neighbour hath taken vpon him thy punishment, but not thy fault: and if he hath taken it, it was to blot it out, not to doe it; and by taking vpon him the punishment, not the fault, hee hath blotted out both the fault and the punishment.


here T

There is not any place for grace to enter, where merit hath gotten possession. *Bern. ser. 67. in Cant.*

Whatsoever is deputed to merit, is detracted from grace. *Ser. 77. in Cant.*

## The foure and twentieth Controuersie, of Indulgences.

### O B I E C T I O N.

 Here is in the Church of God, power to giue Indulgences, or to grant pardons; that is, to remit and pardon part of all the temporall paine, penance, or punishment, which for the most part remaineth to bee performed or suffered for the satisfaction of the sinne, after the guilt of the sinne be taken away. *Catholike Position.*

### A N S W E R E.

**I**F by our workes wee may pay the debt of temporall punishment, and satisfie God; why then by your Indulgences doe you free men, and suffer them not to be purged, and satisfie him? The reason is plaine; for that Romanists euer desired more to satisfie their greedy lusts, and hunger of money, then the Iustice of God. and sauing of soules. Their old *Genius* is still the same, obserued by *Ierome*, when hee saith, That stories both Greeke and Latine, bewray none to bee more couetous, then Iewes and Romanes. It was their tyranny that multiplied satisfactions; and loue of money that begot Pardons. For concerning them both, in the Scriptures, and ancient Fathers, there is deepe silence, as your owne Diuines acknowledge: For *Durandus* *Lib. 4* saith, There bee few things to bee affirmed for certaintie concerning Pardons, because the Scriptures speake not expressly of them. And the Saints, *Ambrose, Austin, Hilary,*

Sleid.

Tract. de Indul.

Chrys. hom. 1.  
in epist. ad  
Philemonem.Aug. serm. de  
martyr.

*Ierome*, speake not of them at all; and *Siluester Prierius* that first writte against *Luther*, for pardons sets downe this *Thesis*, contrary to yours; Pardons are not manifested vnto vs by authority of Scripture, but by the authority of the Church, and the Bishoppe of Rome, which is greater: And *Caietane*, There can no certainty be found touching the beginning of Pardons, there is no authority of Scripture, or ancient Father, Greeke or Latine, that bringeth it to our knowledge; yea the Fathers are so farre from acknowledging them, that they vtterly ouerthrow them. The way, saith *Chrysostome*, to haue thy sinnes remitted, and their debt payed, requireth no labour nor expence of money, nor any other matter, but onely a good purpose; thou needest not to vndertake a Pilgrimage, or to goe beyond the mountaines, and into forreine places, or to sustaine dangers. And *St. Austine*, God saith not, Goe into the East, and seeke iustice, sayle to the West, that thou mayest receiue a pardon, forgiuerthine enemie, and it shall be forgiven thee, pardon him, and thou shalt be pardoned; thou needest not to seeke a pardon of thy sinnes, if thou wilt, thou mayest finde it in the sellar of thine heart.

Now how you can deduce them from the Scriptures let vs see.

## O B I E C T I O N.

Matth. 16, 19.

**T**O thee will I giue the keyes of the kingdome of heauen; Whatsoeuer thou shalt loose in earth, shall be loosed in heauen, and the same repeated againe to all the Apostles in another place, *Matth. 18. ver. 18.*

## A N S V V E R E.

**B**Y keyes, binding, and loosing, is vnderstood remission of sinnes, saith *Theophilact*, in *Matth. 16.* but you shall neuer bee able to shew that any of the Ancients, by loosing, vnderstood pardoning of the temporall paine, whereunto man is obliged for satisfaction vnto God; for  
binding

binding and loosing are two contrary acts, for hee that is bound is not loosed, hee that is loosed is not bound, but you make them compatible to the same subiect, that a man may bee loosed from his sinne and eternall punishment, and bound to temporall satisfaction, from which yet hee may be loosed by one of your pardons. Let this be shewed, that any Catholique Diuine, for a thousand yeeres after Christ, vnderstood loosing after this sence, that when a man is loosed from his sinne, and eternall punishment, hee is yet bound to temporary paine, from which he may haue a second loosing, by the Popes pardon; and then wee will grant that your Church may not onely giue, but sell Indulgences, which is so farre from beeing the seruice of God, that it is an occasion of wicked negotiation, and making the house of God a den of thieues.

OBIECTION.

**T**His power is practised by Saint Paul, 2. Cor. 2. 10. *Whom you haue pardoned any thing, I also; for my selfe also that which I pardoned, if I pardoned any for you in the person of Christ. Loe heere Saint Paul at the prayer of others pardoned and assoyled of meere mercy and grace, the incestuous Corinthian of the rest of his penance, which without the same pardon hee was bound to haue performed, though his sinne was already forgiven him.*

ANSVVERE.

**S**aint Paul released the incestuous Corinthian from the bond of excommunication, wherein he was fettered, for his wicked life, and whereby hee had bene offensive, both to him and to the Church of God: now vpon his true and serious repentance, he pardons his offence, and writes vnto the Corinthians, that they should doe the like, and receiue him againe to their communion, lest he should bee swallowed vp with immoderate griefe. Heere is a release from the bond of excommunication, but no pardon

of penall satisfaction. For did Saint *Paul* after he had remitted the fault, impose on him sharpe punishments and afflictions, wherewith he should macerate himselfe, and satisfie God for his incestuous life; and when hee had vndergon some part of this punishment, did hee release the rest at the request of the Corinthians, and applied some part of their merit to him that had none of his owne, whereby the rest that remained to bee performed, was satisfied for? or did the Corinthians, for a certaine summe of money, or by pilgrimage to some holy place, redeme or buy of *Paul* a pardon; all which must bee deduced from this place, if it should make for your Indulgences? How much better doth *Aquinas* interpret, both the punishment, which was excommunication, and the pardon, which is freedome from it, without any touch of your penall satisfactions, or relaxations from them. I adde further, that in the ancient discipline of the Church, when any had fallen into enourmous crimes, either of life, or religion, whereby offence was giuen vnto many; before they were admitted into the communion of the Church, though they had repented, yet they were enioyned certaine workes of penitence, not thereby to satisfie God, which is our question, but to make manifest the truth and seriousness of their repentance, and so to satisfie their Congregation; as Saint *Augustine* writes; In the action of repentance, where such a fault is committed, that the delinquent is also separate from the body of Christ, the measure of time is not so much to be considered, as of griefe, for God despiseth not an humble and broken heart; but because the griefe of heart is often hidden from other men, and commeth not to their knowledge, either by words or any other signes, when as it is patent to him, to whome it is said, My griefe is not hidden from thee: therefore there are appointed by those that gouerne the Church, times of penitence, that the Church may be satisfied, wherein sinnes are remitted. *Ensebin* declares an example thereof, *lib. 6. cap. 34.* of *Philip*

*Aug. tom. 3.  
Enchirid. c. 65.*



lip the Emperour, who beeing faulty in many things, could not bee admitted into the communion of the faithfull, vntill he had confessed his sinnes, and stood amongst them that for their offences were tried, and stood in the place of penitence: heere is triall of penitence for satisfaction of the Church, no temporall affliction for satisfaction to God. And *Sozemen* of purpose shewes the order of it in the Romane Church: There is, saith hee, a publike place for penitents, wherein they stand sad and sorrowfull, when seruice is done, beeing shut from the mysteries that appertaine to them that are initiate; they cast themselues groueling on the ground, with lamentations and mourning; the Bishoppe on the other side with tears running vnto them, he also with lamentation lies on the pauement, the whole multitude of the Church is driuen vnto tears, then the Bishop first riseth, and listeth them vp, and making a prayer for the sinnes of the penitents as much as is fit, he dismisseth them out of the Church; euery one severally afflicteth himselve voluntarilie, either with fasting, or abstinence from bathes or meates, or other waies as hee is commanded. expecteth the time that the Bishop determined, and the appointed daie, the punishment of the sinne as it were a debt being remitted, hee is vnited vnto the people in the Church. In this discourse wee see obserued in the Roman Church, that penitents were enioyned by the Bishop certaine afflictions for a set time: and the end thereof *Eusebius* declareth, was to trie and prooue them, whether they had seriously repented or no. From these afflictions the Bishop often released them, when hee saw sufficient signes of repentance, lest by ouer much austeritie they should fall into dispaire, as may bee seene in the fift Canon of the Nicene Councell, and *Concil. Ancyran. Can. 5.* and *Concil. Agathon. Can. 37.* and these were the relaxations which the auncient Church vsed, and now are termed Indulgences. But these haue no fellowship with Popish pardons: For as their enioy-

ned pennance was no satisfaction to God, but to the Church, as Saint *Austine* saith, so the relaxation no freedom from any punishment, that God inflicted, but from that which the Church imposed.

*Anathemas.*

*There is no power in the Church to remit any debts due unto God, either of sinne or of the punishment of sinnes.*

Isay 43.25. I, euen I am hee that blot out thy transgressions for my owne sake, and will not remember thy sinnes.

Isay 44.22. I haue blotted out as a thicke cloud thy transgressions, and as a cloud thy sinnes.

Marke 2.7. Who can forgiue sinnes but God alone?

*Argument.*

*If God onely forgiue the guilt and punishment both of the sinne; then none else hath power to doe it.*

Ier. 3.8. I will cleanse them from all their iniquities, whereby they haue sinned against me and I will pardon all their iniquities, whereby they haue sinned, and whereby they haue transgressed against me.

*Argument.*

*He properly pardons sinne, against whom it is committed; but sinnes properly are committed against God, because against his law. Ergo.*

Math. 6.12. Forgiue vs our debts, as wee forgiue our debtors.

*Argument.*

*None can forgiue the debt but the Creditor, but our sinnes and punishment are debts owing unto God. Ergo.*

Math. 3.8. Bring forth fruits meete for repentance.

*Argument.*

*None can free a man from that which God commandeth him, but God commandeth penall satisfactions, as your selues say. Ergo.*

He

Hee alone forgieue the sinnes, who alone hath died for our sinnes.

It is the property of the true God to loose men from their sinnes.

*Ambrosius* *de* *Trinitate* *lib. 1. c. 4.*  
*dist. 18.*  
*Cirill Alexand.*  
*lib. 12. in Ioh.*  
*cap. 56.*

## The five and twentieth controuersie, of holy Orders.

### O B I E C T I O N.



*Of Orders whereby power is giuen, both to Consecrate the true body of Christ, as the Catholike Church doth beleene, and also to minister other Sacraments in the Church, which is the mysticall bodie of Christ and to exercise other Ecclesiasticall functions, is truly and properly a Sacrament of the new Law.*

### A N S W E R.

**B**Y holy orders in this place wee are to vnderstand as the Schoolemen vsually doe, ordination of Ecclesiasticall persons, whereby power is giuen them to preach the Word, and administer the Sacraments, and performe sacred, supernaturall and eminent actions, which men of another ranke are not to meddle with: for albeit all Christians bee Priests to offer Spirituall Sacrifice to God yet may not euery one vsurpe the publike ministry of the Word and Sacrament; for all are not Apottles, all not Teachers, all not Prophets, but such onely as by a peculiar and lawfull calling are by God himselfe set apart for that worke, in so much, that whom the Church calleth to this sacred function, God giueth testimony, that they are chosen by him, Acts 20.28. Hee that hath put a difference betweene Stewards and the household, labourers and

*Cum ordop-*  
*nietur Sacra-*  
*mentum, ordi-*  
*nietur pro ordina-*  
*tione. Brel. lib. 4*  
*dist. 24. q. 1.*

and haruest, builders and stones, husbandmen and tillage, leaders and followers; the same Lord hath prohibited their office to bee confounded, which hee hath distinguished; and the examples of *Corah*, whom the earth swallowed up, of *Vzza* stricken to death, of *Vzza* plagued with the leprosie for affecting and inuading the Priests office, stand as pillars of Marble to put vs in remembrance, how fearefull intrusion is into this sacred and eminent calling. Ordination then of persons fitted by God for this purpose, and seperation of them for the worke of the ministry, we willingly admit; but that it should be a Sacrament, neither the Scripture any where auerreth, neither will you euer be able to prooue.

## OBJECTION.

**H**Oly order is giuen by a visible or sensible signe, with the effect of grace; therefore properly a Sacrament.

1. *Tim.* 4. 14. Neglect not the grace, that is in thee, which is giuen thee by prophecy, with imposition of the hands of Priesthood: Again. I admonish thee, that thou resuscitate the grace of God which is in thee by imposition of my hands, 2. *Tim.* 6. 1.

## ANSVVERE.

**T**HE weakenesse of this inference which you haue so often vrged, euer *ad nauseam*, is formerly laide open; neither will I weary the Reader with idle repetition, I answer therefore to the Antecedent; that the grace which is giuen in the Sacraments, is the grace of Iustification, the proper dowry of the Saints, not euery free grace, as of knowledge, tongues, vtterance, common to euill men: The point then to be prooued, is, that the grace of iustification is giuen in the ordination of ministers, whereof *Paul* is altogether silent: for the grace spoken of in these places, was either some extraordinary gift which now is ceased, and followed not imposition of hands, or some ordinary, as his Episcopall dignity, and gift of know-

knowledge, prophesie, &c. *Aquinas* compriseth both, By grace vnderstand, saith he, either his Episcopall dignity, or gift of knowledge, or of prophesie, or of miracles, whereof none ought to be neglected: Thus grace may be giuen in ordination, and yet bee no Sacrament, becaule it offereth not the grace of iustification, which is the grace that Sacraments alfoord.

*In hunc locum.*

O B I E C T I O N.

**A**CTS 13. 6. *Then they fasting, and praying, and imposing hands upon them, dismissed them.*

A N S V V E R E.

**E**ITHER your memory or notes failed you, when you vrged verse 6. of this chapter, for the wordes which are in the third, where is mention made of praying, fasting, and imposing of hands, but not a word of giuing grace: This is the point you should inferre, which you decline and touch not at all.

O B I E C T I O N.

**S**AINT Ambrose upon the words afore cited out of 1. Tim. 4. saith thus: *The imposition of bandes is mysticall wordes, wherewith the elect is confirmed to this worke, receiuing authoritie, his conscience bearing witnesse, that he may be bold in the Lords stead to offer sacrifice to God.*

A N S V V E R E.

**A**Mbrose saith that Ministers by imposition of hands, receiue authoritie to performe their office; but grace, and grace of iustification are the things which wee seeke, and you should proue out of *Ambrose*, but they are not there to be found; as for that hee addeth, that he may be bold in the Lords stead to offer sacrifice to God, it crosseth your course, who offer not in our Lords stead; but our Lord himselve, and obtaine not power to consecrate

R r elements,

elements, but as you speake in your *Tbesu*, the true bodie of Christ, which was neuer common or profane, but euer holy from the first houre of his conception, to the last of his exaltation, as the Angels saide to the Virgine, Luk. 1. 35. therefore needeth none of your vnholly consecration.

## O B I E C T I O N.

**M** After Bilson prooueth by the authority of Caluin, *holy Orders, or creating Ministers, as hee termeth it, to bee a Sacrament; which Caluin doth not onely affirme, but prooue, if the other cite him truly, by this reason, because it is a visible signe with grace.*

## A N S V V E R E.

**D**Octor Bilson saith not, that Caluin thought it a Sacrament properly, but a kinde of a Sacrament, euen as the Fathers doe many things, which they neuer thought properly to be Sacraments: yea he setteth downe a reason, why Caluin thought it not to be a Sacrament properly, because it is not common to all the faithfull; so faithfully deale you with your aduersaries words.

*Antilestis.*

*Ordination of Ministers is no Sacrament of the new Testament.*

Ioh. 20. 21. Then said Iesus vnto them againe: Peace be vnto you, as my Father sent mee, so send I you; and when hee had said this, he breathed on them and saide, Receive ye the holy Ghost.

*Argument.*

*Christ heere gaue his Apostles power, both of order and jurisdiction, but this he did without the Sacrament of imposition of hands; Ergo.*

Acts 14. 23. And when they had ordained them Elders in euerie Church, and had prayed, with fasting, they commended them to the Lord on whom they beleecued.

*Argu-*



*Argument.*

*If the Apostles ordained Ministers without any Sacrament, then Ordination is no Sacrament: but here they ordained Ministers by praying, fasting, without matter or forme of any Sacrament.*

Actes 6.6. They set Deacons before the Apostles, and when they had prayed, they layd their hands vpon them.

*Argument.*

*None may institute a Sacrament, but Christ alone; the Apostles instituted some Orders, as Deacons in this place: Ergo no Sacrament.*

Matth. 28. 17. Teach all nations, baptising them in the Name of the Father, and of the Sonne, and of the holy Ghost.

*Argument.*

*All Sacraments of the new Testament were instituted by Christ, vnder the state of the new Testament: but many of the Orders were not instituted by Christ. Ergo.*

The Order of Priesthood tooke his beginning from the sonnes of Aaron, Priests of Salomon, and some Orders, the Church, in proceſſion of time did appoint, and ordeine to herselfe.

*Lumb. lib. 4. dist. 24.*

Christ hath ioyned together his people with most few Sacraments, to wit, Baptisme, and the Lords Supper; and if any other be commended in the Scripture.

*Aug. epist. 118. cap. 4.*

## The sixe and twentieth Controversie, of Extreme Vnction.

### O B I E C T I O N.

**T**H E anointing of the sicke with the forme of words ioyned therewith, vsed in the Catholike Romane Church, is truly and properly a Sacrament of the new Law.

Catholike  
Position.

R<sup>r</sup> 2

A N.

## ANSVVERE.

Math. 10.1.  
 Luke 9.1.  
 Marke 3.15.

Con. il. Nic.  
 can. 12.

**Y**OUR Sacrament of anointing the sicke at the point of death, is an apish imitation of that miraculous power, which Christ gaue his Apostles, and the Church for a season, to confirme the veritie of the Gospel, by curing the sicke: For when he sent them out, hee gaue them power, saith Saint *Matthew*, to cure every sickenesse and infirmie; and *Luke*, He gaue them vertue and power to heale every languor: and *Marke*, He gaue them power to cure infirmities, and cast out deuils; which they practised, Mar. 6.13. where it is said, They cast out many deuils, and anointed many sicke with oyle, and healed them. This which the Apostles practised at all times, you haue tied to the houre of death, and command it to bee giuen to those, whose recovery is iustly to bee feared: and therefore your Trent Councel tearmeth it, *Sacramentum excommunicum*; as if those comfortable promises which God hath made vs in the holy Scriptures, that are the Apothecaries shop for the curing of soules, and those Sacraments wherewith hee scaleth the same vnto vs in the course of our life, were not sufficient to support vs, at the time of our death. Verely I say vnto you, He that heareth my word, as Christ speakes in the 5. of *Iohn*, and beleueth in him that sent me, hath eternall life, & commeth not into iudgement; but hath passed from death to life: and, If any man keepe my word, he shall not die for euer, *Ioh. 8.* and, He that beleueth in me, though he were dead, yet shall he liue; and hee that liueth, and beleueth in me, shall not die for euer, *Ioh. 11.* Where wee finde no other word propounded, no other faith required, no other meanes offered to strengthen those that die, then them that liue; but that the same shew their efficacy, as well in the state of death, as of life. Moreouer, the ancient Church comforted those that were ready to die, with the promises of the Gospel, and with participation of the Lords Supper, which the Councel of Nice tearmeth, *Neces-*

*Necessarium via viaticum*; and chargeth that no man departing out of this life, bee defrauded of it. So the fourth Councell of Carthage enacted, That if any should bee thought ready to die, he should bee reconciled by imposition of hands, and the Eucharist powred into his mouth. And old *Ignatius* in the Epistle to the Ephesians, tearmeth the Lords Supper, the medicine of immortalitie, an antidote against death, to liue in God by **I E S V S C H R I S T**; that purging medicine, which auerteth and driueth away euill. These were the medicines and helps, that the ancient Church vsed in the article of death, to comfort men that were in distresse: and not your charmed oyle, with sacred ceremonies, which would make a sound man sicke to reade. Now how this should become a Sacrament, let vs heare how strongly you proue.

*Council, Carth. 43.  
Can. 76.*

O B I E C T I O N.

**I**T is a sensible signe, with the effect of inuisible grace: therefore properly a Sacrament.

A N S V V E R E.

**T**His colewort hath beene so often sod, and set before vs, that now it prooues loathsome: for euery signe with concurrence of Spirituall grace, is not a Sacrament, as is shewed before: I passe therefore to your *Minor*, proued as you suppose out of *Iames*.

O B I E C T I O N.

**I**S any man sicke amongst you, let him bring in the Priests of the Church, and let them pray ouer him, anointing him with oyle, in the Name of the Lord: for heere the externall signe, and the prayers of faith shall saue the sicke, and our Lord shall lift him vp: and if he be in sinnes, they shall be remitted to him. Loe heere the internall grace, of which Saint Chrysostome saith thus; They (to wit, Priests) haue authority to forgive sinnes; not onely when they regenerate vs, but afterward

also: for is any man sicke amongst you, (saith the Apostle? let him bring in the Priest).

### A N S W E R E.

*De Extremi  
Vnctione, cap. 1.*

**I**T is generally accorded by Papiſts, and ſo taught by the Trent Councell, that Saint *James* ſpeaketh of no other matter, then that which is deliuered, Mar. 6. 13. They caſt out many Diuels, and they annoynted many that were ſicke, and healed them; but heere the Euangelist ſpeaketh not of your extreme Vnction, for he ſaith in generall, They annoynted thoſe that were ſicke, not thoſe that were in the agonies of death: Secondly, hee ſaith not, that Chriſt commanded them in their cures to uſe oyle, but that he gaue them vertue to cure diſeaſes, and they themſelues uſed oyle; now Chriſt is the proper authour of Sacraments, not any Apoſtle: Thirdly, hee ſaith not, either that Chriſt commanded, or the Apoſtles uſed, any exorcism, or conſecrated oyle, as yours is, or the forme of words that you preſcribe, or annoynted the organs of the ſiue ſenſes, as you doe: And laſtly, the Apoſtles uſed not that oyle to blot out ſinne, to repreſſe the malice and machinations of Satan; but by this outward Symbole, to confer the gift of corporall health; therefore neither St. *Marke*, nor yet Saint *James* doe expreſſe your Vnction. And whereas you inferre, that the ſauing of the ſicke, and the remiſſion of his ſinnes, ſpoken of by Saint *James*, are the internall grace ſignified, and giuen by this externall annoynting; it is moſt vntrue, for neither of theſe effects doth he attribute to the oyle, but to the prayer of faith, as the words declare. So both *Hefychius* and *Chryſoſtome*, in the place alledged by you conceiue, where preferring Priests as ſpirituall fathers, before corporall parents, hee uſeth theſe words: They haue often ſaued the ſoule that was ſicke, and ready to periſh, cauſing to ſome a more gentle puniſhment, other ſome not ſuffering at the firſt to fall, and this not onely by teaching, and admoniſhing, but  
also

*Hefyc. in Louit.  
lib. 1. ca. 2.  
Chryſ. in hunc  
locum.*

also by helping with prayer, for they haue authority to forgiue sinnes, not onely when they regenerate vs, but afterward also. For is any man sicke among you &c. Where it is plaine, that *Chrysostome* refers the effects spoken of by Saint *Iames*, not to annoynting, but to prayer: so you haue brought him to cut your ownethroat.

*The annoynting of the sicke, with the forme of words adioyned, vsed in the Romane Church, is not properly a Sacrament of the new Testament.* *Antisthesia.*

*Marke 6.13.* They cast out many Diuels, and annoynted many that were sicke, and healed them.

*Argument.*

*Extraordinary and miraculous workes, performed by the Apostles at any time, when they thought good, cannot bee a Sacrament of the new Testament, but the annoynting of them, and the health they receiued were extraordinary, and practised at any time; Ergo.*

*Iames 5.14.* Is any man sicke amongst you? let him call for the Elders of the Church, and let them pray for him, and annoynt him with oyle in the Name of the Lord, and the prayer of faith shall saue the sicke, and the Lord shall raise him vp.

*Argument.*

*Sacraments of the Church are publike, this annoynting was not publike but priuate; Ergo.*

*De latere Christi in cruce Ecclesia Sacramenta profluxerunt, Aug. in Ps. 40.*  
but extreme Vnction issued not out of Christs side.

The

## The seven and twentieth Controversie, of Matrimonic.

### OBJECTION.

Catholique  
position.



*Matrimonic contracted betwixt Christians is not a bare civill contract, but truly and properly a Sacrament of the new law.*

### ANSWER.

**T**Here is not any Protestant that I know, who hath taught matrimony to be a meere civill contract which may be ratified by the consent, and dissolved at the pleasure of the contracters, but acknowledge it to be an individuall coniunction, and indissoluble bond knit by God himselfe, which none may breake according to the words of our Saviour; Those which God hath conioyned, let no man put a sunder: insomuch that whereas the obligation betwixt Parents and Children, is by the Law of Nature fast and strong, yet it must yeeld to this by his appointment: for this cause shall a man leaue father and mother, and cleave to his wife. Wee then honour matrimony as the holy Ordinance of God, instituted in the state of mans innocencie in *officium*, and since his fall in *remedium*, wee teach it to be a symboll of that union betwixt Christ and his Church both in respect of mutuall charity, and naturall conformitie, wee contract it with solemne adiurations, blesse it with manifold benedictions, which are not found in base civill contracts; notwithstanding it followeth not that it should be a Sacrament; for *Iacob* contracted



sted with God, that if hee would be with him in his iourney, hee should bee his God; which is more then a ciuill contract, yet this was no Sacrament. *Iofias* made a solemne couenant betwixt God and the people, yet hee proposed it not for a Sacrament: In a word, our vovves are stipulations betweene God and vs, more then ciuill contracts, and yet neither you nor wee acknowledge them for Sacraments: but indeede the position is yours, if you alter the subiect, who say that Matrimonie among infidells is but a ciuill contract, which none of vs yet euer yeelded; let vs see how you proue it to be a Sacrament, when it is contracted among Christians.

*Bell. lib. 1. de  
matrim. cap. 5.*

O B I E C T I O N.

**I**T is a symbole or signe of an holy thing, with the effect of grace; therefore a Sacrament. For this cause shall a man leaue father and mother, and cleaue to his wife, and they shalbe two in one flesh. This is a great Sacrament, I speake in Christ and in the Church. Note that Catholike authors urge not this word Sacrament, to prooue that Matrimonie is properly a Sacrament, but to prooue it a holy signe, or a signe of a holy thing, and therefore not a mere ciuill contract; and this doib the text evidently import, declaring that the ioyning together of man & woman, as it is vsed in the Christian Church, is a symbole or signe of the inseparable union, and amity of Christ and his Church. Eph. 5. 31.

A N S V V E R E.

**I**F the text & your glosse agree, you haue proued nothing against the Protestants (note say you) that Catholike Authors urge not this word Sacrament to prooue, that Matrimonie is properly a Sacrament, but to prooue it an holy signe, and therefore not a mere ciuill contract: for if this be not produced to prooue it a Sacrament, but more then a ciuill contract, it toucheth not the question betwixt vs; for this latter wee grant, the former wee denie,

St

though

though to speake truly, this Scripture prooueth it not more then a ciuill contract, for the Apostle speaketh not of Matrimonie betwixt man and woman, but betwixt Christ and his Church, which hee termeth not a Sacrament, but a myserie. This, saith hee, is a great myserie, I speake betweene Christ and his Church. Now gather the argument, and see how ill shapen it will appeare: The marriage between Christ & his Church is a great myserie; therefore betwixt Christians is more then a ciuill contract, a manifest inconsequence; but what facing is here? Doe not your Diuines produce this Scripture to prooue Matrimonie a Sacrament? Doth not your Trent Council? doth not *Bellarmin*? doe not others? how shall your Reader beleue you in the rest, when so manifestly you prostitute your credit in this.

*Seff. 8. sub  
Iulio 4.  
Bell. de matr.  
cap. 2.*

## OBJECTION.

**T**HE effect of grace in this Sacrament is also shewed by the same words: for Matrimonie is not onely a signe of the union of Christ and the Church in conformity of Nature, but also by spirituall charitie, wherewith Christ loued his Church, and governeth it holily, and the Church doth inseparably adhere vnto Christ by Faith and Charitie, and is subiect to him by obedience with spirituall union, marriage cannot signifie vlesse there bee betwixt man and wife a spirituall union of mindes beside the ciuill contract. And therefore the Apostle doth warne, that husbands should loue their wives, as Christ doth his Church, and that wives should loue their husbands as the Church doth Christ.

*Eph. 5. 24, 25.*

## ANSVVER.

**T**HAT marriage is a signe and adumbration of the union betweene Christ and vs we deny not, but that therupon it should be a Sacrament, neither doth the Scripture avow, nor can you prooue. For then the marriage of the Patriarches should bee Sacraments aswell as ours, which represented the spirituall coniunction betwixt Christ

Christ and vs, aswell as ours doe. Besides marriages <sup>Canu 1.8.</sup> which are contracted without a Priest are signes of this <sup>cap. 5.</sup> spirituall vnion; for they are true marriages, as you teach, but Sacraments they are not; therefore it is not enough to make a Sacrament, that it represents the spirituall vnion betwixt Christ and his Church.

O B I E C T I O N.

**S**aint *Austine* to omit other fathers, saith thus of this Sacrament: In the marriage of our people (meaning Christians) the holinesse of the Sacrament is of more worth then the fertility of the wombe; *Azaine*, the good of Marriage in all Nations and men, is in the cause of procreation and faith of chastitie; but for asmuch as appertaines to the people of God, it is also in the holinesse of the Sacrament, which places besides others manifestly shew, that hee speaketh of a Sacrament properly, or else these sayings were not true. *Austine de bono coniug. cap. 18. Same booke. cap. 24.*

A N S V V E R E.

**S**aint *Austine* in that booke mentioned by you, writeth against the depraues of Marriage, and therefore to honour it the more, hee stileth it by the name of a Sacrament; but that he termed it so as hee did Baptisme and the Lords Supper, can neuer be shewed out of any his workes, for the Sacraments worke in the elect that which they signifie, which is plainly his doctrine: But Matrimony workes not the vnion betwixt Christ and vs, which it signifieth, but that is wrought without it, otherwise miserable were the state of those which lead a single life, and wofull were the condition of your Clergie whom you debarre from Marriage, if they were not vnited to Christ. And that Saint *Austine* meant not to teach marriage a Sacrament, as you pretend, I will produce one place out of the same Treatise which you shall neuer be able to answer. As the Sacrament of many marriages, saith he, of those times signified the future multitude that should be subiect

*De bono Con-  
iug. cap. 24.*

to God in all nations of the earth, so the Sacraments of special marriages of our time, signifie the vnity of vs all, that shall bee subiect to God in one celestiaall City: I oe hee termeth marriages no otherwise a Sacrament of these times, then it was in the times of the Patriarkes: but then it was not properly a Sacrament.

*Amibesi.*

*Marriage betwixt Christians is more then a ciuill contract, but no Sacrament of the new Testament.*

Gen. 2. 24. Th. refore shall a man leaue father and mother, and cleaue to his wife, and they two shalbe one flesh.

*Argument.*

*That which was instituted in the time of mans innocency, cannot bee a Sacrament of the new Testament, but marriage was instituted; Ergo.*

1. Cor. 7. 2. To auoide fornication, let euery man haue his wife, and euery woman her owne husband.

*Argument.*

*No Christian is capable of any Sacrament before Baptisme, but he may be capable of marriage before, as those that are newly conuerted to the faith, who for auoiding fornication, may marrie at any time; Ergo.*

Heb. 13. 4. Marriage is honourable amongst all men, and the bed vndefiled, but Whooremongers and Adulterers, God will iudge.

*Argument.*

*The Sacraments of the new Testament, pollute not one another, but marriage, which is honorable amongst all, pollutes orders, which is another of your Sacraments, as you say; Ergo no Sacrament.*

*Augustine de  
nuptijs & con-  
cupiscencia lib.  
1. c. 25.*

*Lumb. l. 4. dist.  
26.*

It is said of the Sacrament of marriage, before sinne in Paradise; A man shall leaue father and mother, and shall cleaue to his wife: which great Sacrament the Apostle saith, is in Christ and the Church.

Other Sacraments tooke their beginning after sin, but the Sacrament of marriage was instituted by God before sinne; therefore no Sacrament of the new Testament.

*It.*

It seemeth not to bee plaine out of the scriptures, that Matrimony is a Sacrament, as the other fixe are called Sacraments. *Cathar. in qu. de Matrimonio.*

## The eight and twentieth Controuersie, of the effects of the Sacraments.

### O B I E C T I O N.

**T**HE Sacrament of Baptisme, as it is a Sacrament of the new law, and therefore all the Sacraments of the new law, giueth grace *ex opere operato*, or of the worke it selfe, or is the true cause of grace in those that receiue it worthily; which is to giue grace, *ex opere operato*, or of the worke wrought, and is not onely a signe or seale of Gods good will to vs, or a bare meanes to stirre up faith in vs, as the preaching of the Gospell is.

Catholike Position.

*Sacramenta conferunt gratiam ex opere operato, ita quod eo ipso quod opus, illud puta signum aut Sacramentum exhibetur, nisi impeditur obex peccati mortali. Gratia conferatur sic quod prater exhibitionem signi fieri exhibiti non requiritur bonus meritorius in suscipiente.*  
*Bicell. l. 4. dist. 3. quest. 3.*

### A N S W E R E.

**M**AKE an Ostrocisme of your fiue lately deuised Sacraments and there is not any Protestant but will grant you, that Baptisme and the Lords Supper are Gods instruments, whereby hee both worketh and confirmeth grace in the hearts of the faithfull, and so not onely signifieth and sealeth, but giueth and confirmeth it; but that they doe this by the worke wrought, that is without faith and good motion of the wil, so that wee put not a barre of mortall sinne, as the schoole interpretes the worke wrought, can neuer bee made good out of the Scriptures: For Sacraments being as visible wordes of Gods promises, necessarily require faith in them, in whom they worke spirituall grace; For Gods word profiteth not, saith *Paul* Heb. 4. 2. except it be mixed with faith in them that heare

*Austin tract.*  
8. in Iohn.

it. And Saint *Austin* of Baptisme directly saith, From whence hath water so great force, as that it should touch the body, and wash the soule, but that the word doth it, not because it was spoken, but because it was beleueed? As then the word profiteth not, when there is no faith; so Sacraments worke not, where there is an vnbeleeuing heart: Now by this barbarous phrased of worke wrought, you require not, but reiect faith from the efficacy of Sacraments, as it is euident by your owne exposition, when you say that Baptisme remitteth sinne, as medicine giueth health, which is the very phrased and dotage of the schoolemen: for as medicine driueth away sickenesse from him that is infirme, whether he beleuee it or not, so hee take it; so, say they, Sacraments conferre grace without faith and good motion of our will, if we put not a barre of mortall sinne.

*De Sacramentis*  
l. 2. c. 1.

This opinion is so grosse, that *Bellarmino* reiecteth it, and saith, That to the end a man may receiue grace by Sacraments, there is required on Gods part his will to vse the sensible element, on Christs behalfe, his passion, on the Ministers, his power, will, and honesty: on the receiuers, his will, faith, and repentance; on the Sacraments, the externe action it selfe. Now of all these, that which worketh iustification actiuelly and immediately, is the outward worke which is called the Sacrament: so that grace is attributed to the outward worke alone, and not to that which worketh by the Sacrament, or is signified by it. Secondly, you teach that Sacraments containe grace, and haue it included and laid vp in them, as a medicine put into a boxe, or applied vnto a wound, and so they are physicall instruments, that is, true and proper causes hauing efficacy and force in them to giue grace: Now prooue these points, that Sacraments giue grace without faith and good disposition of our will, or that externe action alone conferreth grace, or that they containe grace in them, and then wee will beall Romane Catholikes.

OBIECTION.



O B I E C T I O N.

**V**Nlesse a man be borne againe of water and the Spirit hee cannot enter into the kingdome of God. Loe heere our regeneration is ascribed to Baptisme, as to a true cause.

A N S W E R E.

**Y**ou should first proue, that this Scripture is to bee vnderstood of Baptisme, before you conclude hence, that it giueth grace: For many interpret it of the purifying grace of Christ, as Ioh. 4. 4. He that drinketh of the water that I shall giue him, shall neuer thirst againe: Or, of the Spirit which purifieth as water, as Ioh. 7. 38. Hee that beleeueth, out of his belly shall flow riuers of water of life. What are waters of life? Let no man aske mee, saith Saint *Austine*, aske the Gospel: This hee spake of the Spirit, which they should receiue that beleeued in him. Therefore the water of the Sacrament is one thing, water that signifieth the Spirit of God, is another: water of the Sacrament is visible, water of the Spirit is inuisible; one washeth the body, and signifieth what is in the soule: but by the Spirit, the soule it selfe is washed and fed. But if this be vnderstood of Baptisme, there is nothing that forceth vs to conceiue, that it causeth grace by the worke wrought, that is, where there is no disposition or preparation in the receiuer; which is the point you should proue. Thirdly, regeneration is not ascribed to outward Baptisme alone, as *Bellarmino* saith; The externall action alone, is that which actiuelly and immediatly causeth grace; but to the blessed Spirit, who is the owner and giuer of all Spirituall gifts.

*Tract. 6. in e.  
pist. Ioh.*

O B I E C T I O N.

**D**Oe penance, and be emery of you baptised in the Name of Iesus Christ, for remission of your sinnes. Loe heere, remission of sinnes is attributed to Baptisme, as to a true cause: as if one should say, Take medicine for your health. The like or  
more

*more plaine is that, Rise vp, and be baptised, and wash away thy sinnes, innuocating his Name.*

### ANSVVERE.

**I**N neither of these Scriptures are excluded, but necessarily required good motions and dispositions in the receiuers of Baptisme: in the former, repentance, and turning from their sinnes; in the latter, prayer and innuocation of God: both which your worke wrought, reiecteth from the efficacie of a Sacrament. Secondly, they note not the effect that Baptisme produceth, but the end and scope wherefore it was instituted. Thirdly, by Baptisme is not meant the sole outward action, but the concurrence of the thing signified.

### OBIECTION.

**N**Ot by the workes of iustice which wee did, but according to his mercy, he hath saved vs by the Lauer of regeneration, and renouation of the holy Ghost. Loe here we are saved by Baptisme.

### ANSVVERE.

**T**HAT God vseth Baptisme as an instrument of our saluation, and a meane wherby he communicateth himselfe, and his gifts vnto vs, we easily grant: but that it worketh saluation, or giues grace to those that lacke faith, and a fit disposition to entertaine it, this Scripture is altogether silent. These places doe sufficiently proue, that Baptisme is an instrument, whereby grace is conferred and receiued: but that it doeth it by the worke wrought, or by the outward element alone, is a straine whereunto possibly you cannot racke it.

### OBIECTION.

1. Pet. 3. 5.  
Lib. 12. contra  
Fan. 3. cap. 14.

**W**Hereunto Baptisme being of the like forme, now saith you also, as Noah (saith Saint Austine) with his

*his was deliuered by the water and the word, so the familie of Christ by Baptisme, signed with the Passion on the Crosse.*

A N S V V E R E.

**S**aint Peter expresseth what hee meaneth by Baptisme that saueth: not the laying away the filth of the flesh, as you say, the sole externie action, immediately caueth grace; but the stipulation of a good conscience towards God, by the resurrection of I E S V S C H R I S T. And so Saint *Austine* connecteth both together, Baptisme and the Passion of Christ. But neither Saint Peter, nor Saint *Austine* euer conceited, that Baptisme would saue them, in whom there is neither faith, nor good motion; or that grace is contained in the outward element: which are the prodigious opinions of you Romanists.

*Sacraments doe not giue grace, that is included in them, Antithesis. by the worke wrought, but onely instrumentally, and therefore they onely conferre, signifie, and seale sacramentally the grace that is giuen of God properly and efficiently.*

Ephes. 5. 26. That he might sanctifie and cleanse it with the washing of water, by the word.

Ioh. 1 5. 3. Now you are cleane through the word, that I haue spoken vnto you.

*Argument.*

*If we bee cleansed by the word immediatly, and Sacraments worke not but by that word: then the outward action of the Sacrament alone doeth not conferre grace.*

Col. 2. 11, 12. In Christ also ye are circumcised with the Circumcision made without hands, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ, buried with him in Baptisme: wherein also you are risen with him, through the faith of the operation of God.

*Argument.*

*If wee be buried, and rise againe with Christ in Baptisme, by reason of faith: then without faith Sacraments worke not.*

1. *Pet.* 3. 21. Baptisme doth now saue vs: not by putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Iesus Christ.

*Argument.*

*If the outward Baptisme saue vs not, but faith in the resurrection, then the externe action alone conferreth not grace.*

*Aug. tract. 8.  
in Iob.*

Now you are cleane through the word that I spake vnto you; Why doth he not say, ye are cleane through Baptisme, wherewith you are washed, but for the word, that I spake vnto you? because in the water it is the word that cleanseth; let the word come vnto the element, and it is made a Sacrament, as if it were a visible word; for so he had sayd, when hee washed his disciples feet: He that is washed needeth not for to wash his feet, for hee is altogether cleane.

*Aug. lib 3. in  
1. 1. quæst. 84.*

Moses in his ministry did sanctifie by visible Sacraments, but the Lord by his inuisible grace, through the holy Spirit, wherein lies all the worth and fruit of the visible Sacrament; for without the sanctification of inuisible grace, what are the visible Sacraments good for?

*Pascalius de  
cor. & sang.  
Dom. cap. 35.*

Although God doth giue the Sacrament of grace by wicked men, yet hee giueth not grace it selfe, but by himselfe, in whom is remission of sinnes.


*Bonan in 4. sent.  
dist. 1. quæst. 3.*

It must by no meanes bee said, that grace is contained in the Sacraments essentially, as water in a vessell, or medicine in a boxe, for so to conceiue is erroneous: but they are said to containe grace, because they signifie it; and againe, grace is in the soule, not in the visible signes: againe, to that which is objected, that remission of sinnes lies hid in Baptisme, wee must say; that this is to bee vnderstood of the lying of the thing signified in the signe, which hath a further reference, then of signifying; yet not of contayning in it selfe essentially remission of sinne, but because that which it signifieth is contayned in the soule.

The

## The nine and twentieth Contro- uersie, of Character.

### O B I E C T I O N.

 HE Sacrament of Baptisme, Confirmation, and Or-  
ders, besides the grace that they gine, doe make, and Catholike  
Position.  
leane a signe or scale in the soule of the receiuer,  
which after Saint Austine is ordinarily called a Character.

### A N S V V E R E.

**Y**our Character is a badge of the old presumption of  
your Church, that dare deuise points of faith without  
authority of Scripture, or ground of reason. Heare what  
*Biell* saith, Neither necessary reason doth shew, norequi-  
dent authority prooue, that there is any Character, to Lib. 4. dist. 6.  
quæst. 2.  
wit, any spirituall marke imprinted in the soule, which is  
indelible; and therefore the speeches which the Fathers  
use, as *Dyonisius*, *Austine*, and *Damasen*, concerning a-  
ny signe or Character, are rather to bee vnderstood of the  
Sacrament of Baptisme, which is a badge to distinguish  
vs from Gentiles, and a Character to configure vs to the  
image of Christ, then of any print that they really stampe  
vpon the soule, which by no linne, Heresie, or Apostasie,  
can be blotted out: So as you abuse your Reader, when as  
you perswade him, that Saint *Austine* taught that Chara-  
cter, which neither Scripture containes, nor Fathers once  
mention vnto vs.

### O B I E C T I O N.

**A**ND hee that confirmeth vs with you in Christ, and that 2. Cor. 1. 21, 22  
hath annoynted vs, God who also hath sealed vs.

T t 2

ANSVVERE.

## ANSVVERE.

**Y**OV deale as truly with this Scripture, as *Ananias* with his money, which he laid at the Apostles feet: some part you bring, but the principall is left behinde: for the next words, which you omit, shew what he meaneth by sealing, that is, hath giuen vs the pledge of his spirit in our hearts: So that Saint *Paul* speaketh of the interne and secret sealing of the blessed Spirit, not of any print stamped by Baptisme. Thus *Chrysostome*, What is, saith hee, annoynting and sealing? giuing vs the spirit, whereby hee maketh both the other, making vs together, Prophets, Priests, and Kings.

*Hom. 3. in.  
Cor. 2.*

## OBJECTION.

**O**F St. *Austines* doctrine concerning this matter, Master *Fulke* saith thus, Saint *Austine* doth rightly conuince the *Donatists*, that the Sacrament of Baptisme ought not to be reiterated, because it is the seale and Character of regeneration, which being once giuen by Gods ordinance, is not to be repeated: the like is to be said of Ordination.

## ANSVVERE.

**D**Oth either Saint *Austine*, or Doctor *Fulke* say, that Baptisme maketh a Character indelible, that by no sinne can be erased out, then indeede they had made faire for you: but when they auow that Baptisme it selfe is a Character of our regeneration, but maketh none, they confirme the former doctrine of *Biell*, That Fathers speake of the Sacraments themselues, which are badges of our profession, not of any Character which they worke, which is the ouerthrow of your Position.

*Amithesi.*

*Sacraments are Characters of the souldiers of Christ, but imprint no indelible Character in the soule.*

*Heb. 6. 4, 5, 6.* It is impossible for those, who are once enlightened, if they fall away should be renewed by repentance.

*Argument.*



*Argument.*

If some baptised may so fall away that they cannot be renewed, then Sacraments imprint no indelible character.

1. Cor. 10. 1, 2. All our fathers were vnder the cloud, and all passed through the sea, and were baptised vnto Moses in the cloud, and in the sea.

*Argument.*

That Baptisme wherewith the Iewes were baptised, imprinted no indelible character: but theirs and ours in substance were all one.

I attend vnto the faith in the name of the Father, of the Sonne, and of the holy Ghost, this is the character of my Lord, and Emperour: concerning this Character did hee command souldiers or rather companions, that they should imprint it into all those whom they gathered vnto his tents, saying goe baptise all Nations.

*Aug. ser. de  
gest. cum Em-  
rito.*

The first tradition of this Character, we haue from *Dionysius Areopagita*, who seemeth to agree with that which we haue said of the Character.

*Durand. lib. 4.  
dist. 4. quæst. 1.*

Saint *Austine* that most diligently hath written of Baptisme, makes no mention of the Character in that sense that now is taught and spoken of.

*Biell. in 4. sen-  
tent. dist. 6.  
quæst. 2.*

## The thirtieth controuersie, of Iustification.

### O B I E C T I O N.



*I*ustification is the translation of sinners from the Catholike state of sinne, vnto the state of grace, and adoption of the children of God, and therefore consisteth not in the bare remission of sinnes, but in true satisfacti-  
on and renovation of spirit.

Tt 3

AN-

## ANSWER.

**Y**OV shuffell together, and vntreuly confound Iustification and Sanctification, which the Scripture manifestly distinguishes: for Iustification is not infusion of grace, or renouation of our inward man (though these necessarily follow, and accompanie it) but it is an action of God, whereby of his meere fauour, for the merit of Christ, hee imputeth vnto sinners the righteousness of his Sonne, and absolueth them from all their transgressions: So that in the act of Iustification two things are to bee considered. First, the imputation of the iustice of Christ, whereby God makes the satisfaction and obedience of his Sonne to bee ours, and accounts and accepts it, as if it had beene performed by vs, that being clothed with it, wee may appeare iust before his tribunall, and so before he pronounces vs iust, he maketh vs so, not by our owne, but the iustice of another; in which respect to iustifie, signifies to make a man iust, *Rom. 4. 5.* Secondly, the absolution or remission of sinnes, wherby God pronounceth him that is clothed with the righteousness of his Sonne, to be innocent and free both from the guilt and punishment of sinne, in which sence to iustifie, is to pronounce a man iust, and not to condemne him, *Rom. 8. 33.* In these two heads, imputation of righteousness and remission of sinne, the Scripture concludes our iustification; That as light commeth into a darke house, both enlightneth it, and dispelleth the darkenesse, wherewith formerly it was posselt: so God comming vnto vs that lay in darkenesse and shadow of death, first, bestoweth vpon vs the righteousness of his Sonne, and for the merit thereof dispelleth and forgiueth all our transgressions. Both the parts of Iustification, *Saint Paul* sometimes con-iunctly, sometimes seuerally displaies vnto vs, *Rom. 4. 6. 7.* As *Dauid* said of the man, to whom the Lord imputeth iustice without workes, there is the first part: Blessed are they

they whose iniquities are remitted, there is the second part. So *Rom.* 3. 24. Wee are iustified freely by grace, through redemption which is by Christ Iesus, whom God hath sent to be a reconciliation by the forgiveness of sins that are past; Where in direct termes he teacheth our iustification or reconciliation to be remission of sinnes, which hath beene committed. And *Act.* 13. 38. 39. Bee it knowne vnto you, men and brethren, that through this man is preached vnto you forgiveness of sinnes, and by him all that beleue are iustified from all things, from which you could not be iustified by the Law; Where iustification is declared to be forgiveness of sinnes, and freedom from offences which *Moses* could not acquit vs of. So Saint *Austine*, If a wicked man be iustified, of vniust he is made iust, but how? Thou hast done no good, and remission of sinnes is granted vnto thee. So *Occumenius*; the Iustice of God is Iustification from God; Absolution and deliuerance from sinnes, from which the Law could not acquit vs, but in our Iustification God doth not onely pardon our sins, but he giueth vs all the righteousness of his Son, who is made vnto vs Wisdome, and Iustice, Sanctification and redemption, *1. Cor.* 3. 30. according to *Jeremies* prophecy 23. 6. This is the name they shall call him, the Lord our righteousness. & *St. Pauls* resolution, *2. Cor.* 5. last verse, He was made sin for vs that knew no sin, that wee might be made the righteousness of God in him. Where he sheweth, that as Christ was made sinne for vs, so wee were made the Iustice of God in Christ: But he was made sinne for vs, not by inhesion, but by imputation of our offences; therefore by imputation and not inherent righteousness we are we made iust before him. Thus Saint *Austine*, God made our sins to be his, that he might make his Iustice to be ours; and *Bernard*, Man that wanted righteousness of his owne hath the Iustice of another assigned vnto him. The satisfaction of one is imputed vnto all, and why may not righteousness bee from another, as well as guiltinesse?

Nay

*Austine in  
Psal 32. in  
cap. 3. ad Ro-  
man.*

*Austine in  
Psal. 22.  
Bern. Epist.  
170.*

Nay, why should it seeme strange that wee should be righteous by the iustice of Christ, when your selues acknowledge that the merits of Martyrs may bee communicated to them that are in Purgatory? By this then it is plaine, that both you are deceiued your selfe, and deceiue others, when you publish that Protestants maintaine iustification to be bare remission of sinnes, which phrase I neuer read but in this Treatise: for though some haue deliuered, that it consisted in sole remission of sinne, yet they neuer intended thereby to exclude the imputation of Christs righteousness, but our owne inherent iustice, from the act of iustification; which is the *Helen* you strive for, by your insuing arguments.

## OBJECTION.

**G**IUE thanks to God, and the Father, who hath made us worthy unto the part of the lot of the Saints in the light, who hath deliuered us from the power of darkenesse, and hath translated us into the Kingdome of the Sonne of his loue. The diligent Reader may see Saint Austin alleading this place in the same sense.

*De Nuptiis &  
con uiscentia,  
lib. 1. c. 20.*

## ANSWER.

**W**EE are translated from the state of sinne, to the state of grace, as we are made the sonnes of God; and that is two wayes, by grace of iustification, and grace of sanctification, and regeneration, as Saint Iohn distinguisheth, Ioh. 1. 12. 13. As many as receiued him, to them he gaue power that they should bee made the sons of God, to witte, To those that beleue in his name, there is grace of iustification, which are not borne of blood, nor of the lusts of the flesh, nor of the will of man, but of God, there is grace of sanctification and regeneration. It is then a manifest in consequence, We are translated from the state of sinne into the adoption of sonnes by iustification; therefore it is sanctification, for these are two seuerall wayes,

wayes, whereby wee are made the sonnes of God. And Saint *Paul* in this Scripture rather speaketh of iustification, then of sanctification. as the next words insuing sufficiently declare, which craftily you haue omitted, In whom yee haue redemption by his bloud, that is remission of sins; but remission of sinnes is not sanctification, but a part of iustification: Neither doth Saint *Austin* vs this Scripture in that sense you haue produced it, to prooue iustification to be renouation of our mindes; but that the children of the regenerate are vnder the power of the diuell, except they be redeemed by the grace of Christ: but by the grace of sanctification none are redeemed; therefore that is not it whereunto he applyed Saint *Pauls* words.

O B I E C T I O N.

**G**OD sent his Sonne made of a woman, and made vnder the law, that he might redeeme them that were vnder the law, that wee might receiue the adoption of Sonnes. Gal. 4. 5.

A N S V V E R E.

**T**HIS Scripture directly sheweth what is the thing, for which we receiue the adoption of sons, and that is Christs obedience vnto the law, whereby we are redeemed from the curse of the law, and not our owne inherent righteousnesse or renouation of our mindes; for in adoption two things are to be considered: Gods acceptation of vs into that estate, which is for the meere obedience of Christ, and not for the renouation of our nature: The second is our regeneration, which is our new birth and sanctification, the Apostle speaketh of the first, and not a word of the other. Now what loose reasoning is this, wee are adopted the sonnes of God for the obedience of Christ; Ergo iustification is sanctification.

V V

O B I E C T I O N.

## OBJECTION.

1. Cor. 6. 10.  
11.

**N**O theenes, nor conetons, nor drunkardes, nor ray'ers, nor extortioners shall possesse the kingdome of God; and these things certes you were, but now you are washed, now you are sanctified, now you are iustified in the name of our Lord Iesus.

## ANSVVERE.

**S**AINTE Paul speaketh of the washing of these Corinthians from their sinnes; and that is twofold: First, from the guilt, and that is iustification: Secondly, from the dwelling and raining of it in them; and that is sanctification: both these things hee expresseth, as if they were species of ablution, and therefore confoundeth them not as you doe; But you are washed, but you are sanctified; there is nothing fauouring of your dregges.

## OBJECTION.

Titus 3. 5. 6.

**H**EE that saved vs by the laver of regeneration, and renouation of the holy Ghost, whom he hath powred on vs abundantly by Iesus Christ our Saviour.

## ANSVVERE.

**T**HE Apostle in these places speaketh not of our iustification, but of regeneration and renouation, which hee manifestly distinguishes, as appeareth at the seuenth verse, that being iustified by his grace, &c. So ignorantly you confound those things which the holy Ghost separateth.

## OBJECTION.

Ephes. 4. 22.  
23. 24.De Genes. ad  
lrs. l. 6. c. 26. 27

**L**Ay you away, according to the olde conuersation the olde man, which is corrupted according to the desires of error: and bee renewed in the spirit of your minde, and put on the new man, which according to God is created in iustice and holynesse of truth. Beholde (Saint Austin) what Adam lost by sinne,



in that therefore wee are renewed according to that which Adam lost, that is, according to the spirit of our minde.

Spoiling our selues of the olde man with his acts, and doing on the new, in that is renewed to knowledge, according to the Image of him that created him. Col. 3. 9. 10. cap. 7.

This Image (saith Saint Austine) imprinted in the spirit of our minde, Adam lost by sinne; which wee receive by the grace of Iustice.

ANSVVERE.

BY these places that you vrge against the Protestants, it seemeth, you conceiue, that they deny Sanctification, and Renouation of minde, in those that are iustified; which is an heresie they detest. But they teach a double holinesse and iustice: one, the righteousnesse of faith, Hebr. 11. 7. which is perfect, but not inherent: the other, the righteousnesse of works; *Qui facit iustitiam iustus est*, 1. Iob. 3. which is imperfect, but inherent. By the former we are said to be iustified, by the latter wee are sanctified, renewed, regenerate. Both these concur in euery faithfull man, but haue distinct effects and vses: by the one we are iustified before God, by the other, before men: the one acquitteth vs at Gods Tribunall, the other doeth not: the one is Christs, but reputed ours: the other is our owne, wrought in our hearts by the holy Ghost. The Apostle speaketh of the iustice of sanctification, and regeneration: of imputed righteousness he vttereth not a word; much lesse confoundeth the one with the other: And so Saint Austine treadeth in his steps, speaking of the iustice of renouation, that is within vs and imperfect, not of imputation, which is without vs, and perfect: for there are two parts of the restitution of Gods Image in vs. First, the abolition of that Image which is depraued, perfected by the imputation of Christs righteousness: The second is, the renouation of it, by the Spirit of sanctification, and inherent righteousness. Wherefore wee acknowledge the trueth of both these speeches:

but they are nothing pertinent to our question; That Iustification should be the renouation of our nature.

*Antithesis.*

*Our iustification before God consisteth in remission of our sinnes, and imputation of the righteousness of Christ; not in sanctification, and inherent righteousness wrought in our hearts by the holy Ghost.*

Acts 13. 38, 39. Be it knowen vnto you, men and brethren, that through this man is preached vnto you forgiveness of sinnes; and by him all that beleecue, are iustified from all things, from which you could not be iustified by the Law of *Moses*.

Rom. 4. 6, 7. Euen as *Dauid* describes the blessednesse of that man, vnto whom God imputeth righteousness without workes, Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

1. Cor. 1. 30. But of him ye are in CHRIST IESVS, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

2. Cor. 5. 20. Hee made him to bee sinne for vs, who knew no sinne, that we might be made the righteousness of God in him.

Philip. 3. 8, 9. I count all things but losse for the excellencie of the knowledge of Christ Iesus my Lord, for whom I haue suffered the losse of all things; and doe count them but dounge, that I may winne Christ, and to bee found in him, not hauing my owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness that is of God by faith.

Esa. 64. 6. But wee are all as an vncleane thing, and all our righteousnesses are as filthy rags, and wee doe all fade as a leafe; & our iniquities like a wind hath taken vs away.

Rom. 3. 20. Therefore by the deedes of the Law, shall no flesh bee iustified in his sight: for by the Lawe is the knowledge of sinne.

Galat. 2. 16. Knowing that a man is not iustified by the  
workes

works of the Law, but by the faith of Iesus Christ: even we have beleueed in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified.

He is sinne, and we are iustice; not our owne, but Gods; not in our selues but in him: as he is sinne, not his owne, but ours; not in himselfe, but in vs: so are wee made the iustice of God in him, as hee is sinne in vs; to wit, by imputation.

*Aug. Enchir.  
cap. 41.*

That a man being destitute of workes, should be iustified by faith, may seeme to bee well: but that a man furnished with vertue and good workes, should not bee iustified by them, but by faith alone, seemeth admirable.

*Chrysost in cap.  
4. ad Rom.*

O B I E C T I O N.

**S**inne is not onely covered, or not imputed by iustification, but is washed, purged, and quite taken away.

*Catholike  
Posuon.*

A N S V V E R E.

**M***Viato nomine, de te fabula narratur*: It is yours, not the Protestants doctrine, that sinnes are not washed, purged, and quite taken away, when God forgiveth them: For the temporall punishment, say you, remaineth to be satisfied for, either in this life, or in Purgatory. Contrarily, wee teach, that our actuall sinnes being forgiven in iustification, *transcunt actum & reatum*; are abolished both in respect of the act, and also of the guilt and punishment: but originall sinne, and concupiscence, *transit reatum, remanet actus*, is abolished in respect of the guilt and punishment, but remaineth in acte: For in concupiscence three things are to be considered. First, the *Anomie* and disproportion it hath with Gods Law. Secondly, the guiltines. Thirdly, the punishment: The two last are wholly taken away in iustification, the first is not, but remaineth sinne in vs, onely it hath no force to condemne vs, because of Christ, who hindreth the force of it by his blood, that it hurt vs not, and by his Spirit abridgeth it, that it rules not ouer vs. Now according

ding to your wonted custome, you charge your aduersaries with this grosse Position, That when sinnes are forgiven, they are onely couered, not taken away: which you neuer reade in any of their writings, but are the surmises of cogging Priests, whereas the question is onely of concupiscence: and so you haue spent your labour in vaine, to prooue that, which no man denieth vnto you. In a word therefore I answer to all your allegations; That all our actuall sinnes are washed, cleansed, and quite taken away, when they are forgiven: But as concerning concupiscence, it is taken away, *quoad imputationem, non quoad existentiam*; according to Saint *Austines* doctrine, *Demittitur in Baptismo concupiscencia, non ut non sit, sed ut in peccatum non imputetur*: and so I prelle to your next *Thesis*, concerning Concupiscence.

*De Nuptijs & concupiscencia, lib. 1. cap. 25.*

## O B I E C T I O N.

**T**hat rebellion or concupiscence of the flesh, which remaineth in man after Baptisme, is not properly sinne of it selfe, or without the free consent of the will.

## A N S W E R E.

*Contra Iulian, lib. 5. cap. 3.*

**W**Ee answer with Saint *Austine*, That concupiscence against which the good spirit lusteth, is both sinne, the punishment of sinne, and cause of sinne; therefore it is sinne properly in the regenerate. for in the vnregenerate, the spirit lusteth not against the flesh: Your obiections are but smoke.

## O B I E C T I O N.

*Iam. 1. 5.*

*Contra Iulian, lib. 5. c. 5.*

**C**oncupiscence when it hath conceived, bringeth forth sin; therefore of it selfe, it is not sinne, as St. *Austine* plainly prooueth by these words, saying, *When concupiscence hath conceived, it bringeth forth sinne; verely in these words, that which is brought forth, is distinguished from that which bringeth forth, That which bringeth forth is concupiscence, that which*

which is brought forth is sinne; but concupiscence doth not bring forth, vnesse it haue conceived; it conceiueth not, vnesse it hath allured, that is, vnesse it hath obtained the assent of the will, to doe euill.

A N S V V E R E.

**T**His is a plaine inconsequence, that concupiscence breedeth and beareth sinne; therefore it selfe is no sin: it would rather follow, that therefore it is so; For like mother, like daughter; euill fruit, euill tree. But this is truly concluded; Concupiscence bringeth forth sin, therefore it is not that sinne which it bringeth forth, which is Saint *Austines* inference; and not therefore it is no sinne at all, for hee elsewhere acknowledgeth it to bee sinne. Besides when Saint *James* saith, it bringeth forth sinne, hee meaneth actuall sinne: now all the Logicians in Rome, will not make good this consequence; concupiscence is not actuall sinne; therefore no sinne, for it is the sin of nature.

O B I E C T I O N.

**T**Here is now therefore no damnation to them that are in *Rom. 8. 1.*  
Christ Iesus, that walke not according to the flesh.

A N S V V E R E.

**T**Here is no damnation to the godly, because they are in Christ, which hath taken away both the guilt and the punishment of sinne; not because they haue not sinne which deserues damnation; for a little before, hee confessed, that in his flesh there dwelt no good thing, that hee carried about with him the body of death, and therefore cryeth out, Miserable man that I am &c. It is then a plaine fallacie, taking one cause for another: there is no condemnation because they are in Christ; therefore there is none, because they haue no sinne. *Rom. 7.*

O B I E -

## OBJECTION.

Rom. 7.

**S**aint Paul calleth it sinne, because it is the roote, cause, matter, and also the effect of sinne.

Deut. 9. 10.

As likewise the golden Calf, made by the people of Israel, is called sinne, because it was the cause and effect of sinne.

1. Cor. 5. 15.

Our Saviour is also called sinne, because hee was the host, and oblation for sinne.

## ANSWER.

**S**aint Paul doth so plainly and fully explaine himselfe, that no man vnlesse hee will voluntarily bee blinde, may doubt that hee termeth it sinne; not onely for that it causeth, or is caused by it, but for that it is truly and properly sinne. As first, that it is not good, *Rom. 7. 18.* Secondly, that it is the euill that hemmeth vs about, *Heb. 12. 1.* Thirdly, that it is euill priuatiuely, for that because of it, good is not perfected in vs, *Rom. 7. 15.* Fourthly, it is euill positiuely, because it rebelleth against the law of our mindes, and causeth vs to doe that which wee hate, *Rom. 7. 21.* Fifthly, because it is against that precept, Thou shalt not couet, *Rom. 7. 7.* Sixtly, because the Apostle for this euill crieth out, Miserable man that I am, *Rom. 7. 24.* Seuenthly, that it is still to bee crucified, mortified, spoyled, *Colos. 3. 5. 9.* So that euery one may see, hee calleth it sinne, not for that it is the cause, or the effect of it onely, but because it is against the law, as Saint Iohn defineth it: Sinne is the transgression of the law, *1. Iob. 3.* And this Saint Augustine prooues at large, in his second booke against Iulian the Pelagian, following the direction of Ambrose, who saith, That concupiscence, the law of sinne, in the body of death, doth so rebell against the law of our mindes, that not onely all faithfull men, but the greatnesse of Apostolique valour is to fight against it. So that it is the law of sinne still, euen in Paul and all faithfull men: and a little



tle after; In Baptisme, faith hee, certaine sinnes are dead, by remission whereof the buriall is left yet to our care, with which dead sinnes we haue such a conflict, that wee cannot doe the good wee would, but the euill wee would not; and therefore must fight still against the flesh, against which *S. Paul* did strue, when he saide, I see another Law in my members repugnant against the Law of my minde, and after shewing, how it can bee said to be dead, and yet to rebell; because, faith he, this sinne is said to be dead in respect of guilt, wherewith it held vs downe, yet rebelleth vntill by perfection or sepulture it be made whole.

*Concupiscence in the regenerate is properly sinne.*

*Amithesi.*

*Rom. 7. 7.* I had not knowne sinne, but by the Law, for I had not knowen concupiscence, except the Law had said, thou shalt not couet.

*Heb. 12. 1.* Let vs lay aside euery waight, and the sinne which doth so easily beset vs.

*1. Iob. 1. 8.* If we say, we haue no sinne, wee deceiue our selues, and there is no truth in vs.

*1. Iob. 2. 16.* All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world.

*Rom. 6. 12.* Let not sinne therefore raigne in your mortall body, that you should obey it in the lust thereof.

*Argument.*

*If Concupiscence bee sayd to bee sinne, onely because it is the punishment of sinne, then it may be said to be of God; but it is not of God. Ergo.*

The Apostle faith not, let it not be, but let it not raigne, for as long as thou liuest, sinne necessarily wil be in thy members, onely take away its Kingdome. *Aug. Tract. 4. in Iob.*

As blindness of heart which God the sole enlightner doth remooue, is both sinne, whereby wee beleue not in God, and the punishment of sinne, whereby some euill is committed by error of a blind heart, so Concupiscence

Xx

scence

science of the flesh, against which the good Spirit lusteth is both sinne, the cause of sinne, and the punishment of sinne.

*Cyp. ad Ang.  
l. 2 contra Lu-  
lianum.*

Let no man flatter himselfe, that hee hath a pure and immaculate heart, because none can bee without sinne, hee is either proud or foolish, that saith hee is vnblameable.

*Hilary in  
Tsal. 59.*

Who can bragge that hee hath a pure heart before God? not an infant of one daies age, sith the roote and Law of sinne according to the Apostle abideth in vs.

### O B I E C T I O N.

*Catholike  
P. sion.*

**A** Sinner is not iustified, that is cleansed from sinne made iust, holy and the Child of God, (all which are effected by iustification) by the externall iustice of Christ imputed vnto him, but by internall grace truly receiued and inherent within him.

### A N S V V E R E.

*Seff. 6. Can. 10.*

*Peller lib. 2. de  
iustificatione  
cap. 3.*

**F**rom Iustification. now you descēd to the formal cause of it, wherein the Reader must obserue; that the question is not, whether a iustified man bee also sanctified, hauing his vnderstanding enlightened, his will rectified, his affections reformed to know and follow Piety or Vertue; for both sides acknowledge this to bee true, but the point of the Controuersie sticketh herein, whether the Iustice that satisfieth Gods Law, it acquitteth vs at his tribunall, and for which hee doth pronounce vs iust, and accepteth vs vnto eternall life, bee the righteousnesse of Christ imputed vnto vs, or a righteousnesse of our owne inherent in vs, and wrought in our hearts by the operation of the holy Ghost. If any man say (they are the words of the Councell of Trent) that men are formally iustified by the iustice of Christ: let them bee accursed. So *Bellarmino*, the formall cause of our Iustifica-

fication is the iustice of God, whereby hee maketh vs iust, which euerie man receiueth in himselfe: contrarily wee teach that the righteousnesse which GOD bestoweth vpon vs in this life, being vnperfect and vn-able to fulfill the Law, cannot discharge vs before him; therefore wee are forced out of our selues to seeke for the righteousnesse of Christ, which is most perfect, and absolute, wherewith as with a shield, wee may couer our selues from the wrath of GOD, which wee deserued, and boldly appeare at his tribunall to bee iudged, according to the merit and worth thereof; For in re- garde of inherent righteousnesse, *Dauid* prayed not when hee liued in Adulterie, and was embrewed in bloud; but when hee was Gods seruant, Enternot in- to Iudgement with thy seruant O Lord. *Psal. 143.* And *Saint Paul. 1. Cor. 4* I know nothing by my selfe, yet herein am I not iustified. And *Austine* saith, Woe to the laudable life of a man, if it bee scanned, and not in mercie. And *Gregorie*, our verie Iustice if it bee ex- amined with the leuell of Gods iustice is iniustice, and in the destriktnesse of the Iudge that is vile, which ap- peareth glorious in the estimate of the worker. So then according to this Thesis, the Romanists teach, wee are cleansed from sinne, and discharged at Gods tri- bunall by Grace in vs, that is, our owne, though it bee giuen vs of GOD as *Ierem. 9. 23.* Wisdome, Strength, Riches are said to bee mans, though hee haue them from God, and can keepe them no longer then it please him: Contrarily wee teach, that it is not any grace in vs, but the iustice of Christ, that is in him, as our Mediatour imputed vnto vs, which satisfieth the Law, appeaseth Gods wrath, acquitteth vs before him, and for which alone, hee pronounceth vs iust at his iudgement seate.

*Confess. lib. 9.  
cap. 13.*

*Moral. lib. 5.  
cap. 7.*

## O B I E C T I O N.

Rom. 8. 11.

**T**HE holy Scripture plainly testifieth, that there is a grace which is the spirit of God dwelling in vs. If the spirit of him which raised up Iesus from the dead, dwell in you, he that raised up Iesus Christ from the dead, shall quicken also your mortall bodies, because of his spirit dwelling in you.

## A N S V V E R E.

*Aquinas in  
hunc locum.*

**T**HE spirit of Christ in this place is not to bee taken for grace inherent in vs, but the author and efficient thereof, euen the blessed spirit of God the Father, as *Aquinas* speakes : Now the holy Ghost neither by you nor by vs, is acknowledged for the formall cause of iustice, but the efficient : But grant that both the holy Ghost, and the graces thereof are heereby to be vnderstood, they are causes of sanctification, no causes of iustification : Distinguish then betwixt the iustice of faith imputed vnto vs, and iustice inherent, or graces in vs, as the Scripture doth, and then you shall easily free your selfe from this error. The Apostle speaketh of the latter, which we grant to bee in euerie iustified man, not of the former which is the cause of his iustification, and from without him.

## O B I E C T I O N.

Rom. 8. 9. 10.

**VV**Hich is the gift of our spirit, you are not in the flesh, but in the spirit, yet if the spirit of God dwell in you : but if any man haue not the spirit of Christ, the same is not his ; but if Christ be in you, the body indeede is dead because of sinne, but the spirit liueth because of iustification.

## A N S V V E R E.

**A**S the spirit of man animateth his body, so doth the blessed spirit of God quicken the soule of the regenerate ; but this spirit neuer animateth nor dwelleth in any that is not first iustified : therefore it is not the formall cause

cause whereby we are iustified, Ephes. 1. 13. 14. the Apostle saith, In whom after yee beleueed, ye were sealed with the spirit of promise, first then wee beleuee, and after receiue the seale of the spirit.

O B I E C T I O N.

**W**<sup>Hich is the circumcision of the heart in spirit, not that which is in open shew in the flesh, is circumcision, but the circumcision of the heart in spirit, not in the letter, whose praise is not of men, but of God. The circumcision of the heart (saith Saint Austin) is the will pure from all vnlawfull concupiscence, which is not made by the teaching, and threatening letter, but by the helping and healing spirit.</sup> Rom. 2. 29. *De spiritu & littera. 8.*

A N S V V E R E.

**Y**O V runne well, but out of the way; for circumcision of the heart is indeed within vs, and an internall grace bestowed vpon vs: but because it is imperfect in this life, it is not the thing that will abide the triall of Gods iudgement, and cannot be the cause for which he will pronounce vs iust. A part therefore it is of sanctification, but no cause of iustification; and when Saint *Austin* saith, that circumcision of the heart is the will pure from all vnlawfull concupiscence, hee sheweth what circumcision God requireth at our hand, that which is most perfect, when the will is free from all vnlawfull desires; but not what degree wee come vnto, as if any mans will were so pure, that it was free from all sinne and vnlawfull concupiscence.

To which purpose he speaks, *Tract. 41. in Iob.* When a man beginneth to bee without cryme, and euery man ought to bee without it; then hee beginneth to lift vp his head to libertie, but this is inchoate, not perfect libertie; Why will some say, is it not perfect? Because I see another law in my members, rebelling against the law of my minde, for I doe not what I would, but what I hate: The

flesh, saith hee, lusteth against the spirit, and the spirit against the flesh, that yee cannot doe the thing you would: there is libertie in part, in part seruitude. Libertie is not yet intire, not yet pure, not yet full, because there is not yet full eternitie: And a little after; I cannot perfect that which is good, I cannot fulfill that which is said, Thou shalt not luit. What then is needful? that thou fulfill the saying, Goe not after thy owne lusts: in the meane while, doe that as long as vnlawfull desires are in thy flesh, goe not after them, abide in the seruice of God, in the libertie of Christ: in thy minde serue the law of God, doe not giue thy selfe to thine owne lusts; in following them, thou strengthenest them, in strengthening them, how doest thou ouercome them? how doest thou nourish thine enemy against thy selfe by thine owne strength? which is then full and perfect libertie in Christ Iesus? if the sonne make you free, then are you free indeed; when shall this full and perfect libertie be? when no enmitie, when the last enemy death shall be destroyed. The will then pure from all vnlawfull desires, is not till death it selfe be vtterly ruinate.

## OBJECTION.

**W**Hich is a Scripture or writing made in our hearts, being manifested that you are the Epistle of Christ ministered by vs, and written not with inke, but with the spirit of the liuing God; not in tables of stone, but in the heart, whereunto S. Auguttine alluding, saith, By the grace whereby we are freely iustified: In iustice which was blotted out by sinne, is written in the interior man renewed.

## ANSVVERE.

**T**HAT Epistle of Christ which is his Truth and Gospel, as your Rhemists say, was written in the hearts of the Corinthians, no man doubteth; but that by this they should be iust before God as a formall cause, is the point controuerted, not heere once touched: the place wherein



wherein Saint *Austine* alludeth to this Scripture, you have not exprest: howsoever, it nothing crosseth, but confirmeth vs; that the grace whereby wee are freely iustified, which is the grace of Iustification, Iustice which was lost, is written in the interiour man, that is the Iustice of Sanctification: For grace of Sanctification issueth from grace of Iustification; nothing more strong against your selfe.

O B I E C T I O N.

**W** *Hich is powred out abundantly vpon vs: he hath sanctified vs by the Lauer of regeneration, and renouation of the holy Ghost, whom hee hath powred vpon vs abundantly by Iesus Christ our Saviour.* Titus 3. 5, 6.

A N S V V E R E.

**T** H E gift of regeneration, and grace of renouation powred vpon vs by the holy Ghost, we here acknowledge; but the cause of it is set afterward, to wit, our iustification; that being iustified, we might be heires. He saith not, We are iustified by regeneration, which should bee your conclusion; But wee are renewed: there is the way, and iustified, there is the cause, that wee may bee heires of heauen.

O B I E C T I O N.

**W** *Hich is powred forth in our hearts and hope confoundeth not, because the charitie of God is powred forth in our hearts, by the holy Ghost, which is given to vs. Whereupon Saint Austine saith, The charitie of God is said to bee powred forth in our hearts; not that by which hee loneth vs, but that by which hee maketh vs louers of him: as the iustice of God is said that, whereby wee are made iust by his gift.* Rom. 5. 5. De Spiritu & liter. cap. 32.

A N-

## ANSVVER.

**T**He loue of God in this place, is that wherewith he loueth vs, and is subiectiuely in himselfe, not in vs, as appeareth in the eight verse, God commendeth his loue vnto vs, seeing that wee were yet sinners, Christ died for vs; and so both *Chrysostome*, *Ambrose*, and *Oecumenius* interpret it: and though *Saint Austine* follow another course, hee hurteth not vs: for we grant, that Gods loue wherewith we loue him, is shed in our hearts, being iustified; but it is not the cause wherefore we are iustified: and likewise the iustice of God, whereby wee are iust, is in our selues; that is the iustice of sanctification, but not the iustice of Iustification.

## OBJECTION.

a 1. Cor. 3. 16.  
b Gal. 6. 11.  
c 1. Pet. 1. 4.  
d Gal. 3. 27.  
e Eph. 3. 11.  
f 1. Ioh. 3. 9.

**A**Nd not to bee ouer prolix in this point, which maketh vs the <sup>a</sup> Temple of God, <sup>b</sup> a new creature, <sup>c</sup> maketh vs partakers of his Diuine nature; <sup>d</sup> whereby wee put upon vs Christ, <sup>e</sup> which is a pledge of our inheritance, <sup>f</sup> and the seed of God abiding in vs; with other suchlike. Now let the indifferent reader iudge, whether this grace wherof all these things are said, is not truly within vs, but being in our Saniour Christ, is but onely imputed vnto vs.

## ANSVVER.

**Y**OU beate the ayre, and touch not the point in question: for the grace, whereby wee are made Temples of God, new creatures, partakers of the Diuine nature; put on Christ, is grace within vs, the grace of sanctification inchoate in this life, but not perfected till death; and therefore not the grace of Iustification which must bee perfect: otherwise for it God would neuer pronounce vs iust it would neuer acquitt vs before his Iudgement seat.

*Thut*

*That Iustice which fulfilleth the Law, absolveth vs from Antihese.  
sinne, acquitteth vs before God, and for which he doeth  
pronounce vs iust, is not inherent within vs; but is the  
Iustice of our Mediatour imputed vnto vs.*

*Esay 64. 6.* But we are all as an vncleane thing, and all our righteousneses are as filthy ragges.

*Rom. 3. 20.* Therefore by the deedes of the Law shall no flesh bee iustified in his sight; for by the Law is the knowledge of sinne: but now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, euen the righteousness of God, which is by faith of Iesus Christ, vnto all, and vpon all.

*Rom. 4. 5, 6.* To him that worketh not, but beleueth on him which iustificieth the vngodly, his faith is counted for righteousness: Euen as *Dauid* also describeth the man, vnto whom God imputeth righteousness without workes.

*Rom. 5. 19.* As by one mans disobedience, many were made sinners, so by the obedience of one, shall many bee made righteous.

*1. Cor. 1. 30.* But of him yee are in Christ Iesus, who of God is made vnto vs, wisdom, and iustice, and sanctification, and redemption.

*1. Cor. 4. 4.* I know nothing by my selfe, yet heereby am I not iustified.

*2. Cor. 5. 19.* Hee made him sinne for vs, that knew no sinne, that wee might bee made the righteousness of God in him.

*Phil. 3. 9.* And may bee found in him, not hauing my owne righteousness which is of the Law, but that which through the faith of Christ, the righteousness, which is of God, by faith.

*Ier. 23. 6.* This is the Name whereby he shall be called, The Lord, our Righteousnesse.

He that reioyceth in God, let him reioyce that Christ is made vnto him Iustice: That is, perfect and entire reioy- *Basil hom. de. Humilitate.*

cing in him, when a man doth not boast for his owne iustice, but knoweth himselfe to be vnworthy of it, and to be iustified by sole faith in Christ.

*Aug. ser. 6. de  
reb. Apostoli.*

God the Father hath made Iesus Christ sinne for vs that knew no sinne, that we might be made the iustice of God in him. See two things, the iustice of God, not ours, in him, not in vs.

*Aug. tract. 3. in  
Iohan.*

All such as are iustified in Christ, are not iust in themselves, but in him.

*Bernard. ad  
milit. temp. ser.  
11.*

Death in Christs death is put to flight, and the iustice of Christ is imputed vnto vs.

*Bern. ser. 6. 1. in  
Cantic.*

Shall I sing my owne righteousness? Lord I will remember thy righteousness alone, for it is mine also, in that euen thou art made vnto mee righteousness of God. What? Shall I feare it bee not sufficient for vs both? it is not a short cloake that cannot couer two; it will largely couer both thee and mee, being both large and eternall iustice.

*Gregor. Nissen.  
Orat. 2. in Can.  
Cantic.*

Christ hauing translated the filthinesse of my sinnes vpon himselfe, hath communicated to mee his purity, and hath made me partaker of that beauty, which is in him.

### O B I E C T I O N.

*Catholike  
Position.*

**I***t is not onely faith, that worketh in vs remission of sinnes, and the adoption of the children of God; or to say the same in other words, It is not onely faith that doth iustifie.*

### A N S V V E R E.

**Y**O V conceiue as well of faith, when Protestants say, Faith alone iustificieth, as blinde men iudge of colours: for faith worketh not iustification as a proper cause, or is the matter or forme of it; but it is a passiue instrument, whereby wee receiue and apply the iustice of Christ vnto our soules, for which we are formally iustified; that then the Reader may know, wherein the point of this Controuersie lieth, let him obserue, that the Papists teach: First, that

that faith iustificieth as a cause working, or meriting Iustification: Secondly, as a worke, quality, or vertue, within ys, and so is a part of the formall cause of Iustification, which is inherent righteousnesse: Thirdly, that this faith may be separated from loue, and other vertues. Contrarily, the Protestants affirme: First, that faith iustificieth before God, not as a cause efficient, or working, but as an instrument, receiuing and applying the righteousnesse of Christ: Secondly, not as a quality or worke within vs, as charity, hope, feare are, but as a correlative with reference to the object, which is Christ, that when we say, Faith iustificieth, our meaning is, Christ applied by faith: Thirdly, this faith is not a generall assent onely vnto diuine verities, but a speciall application of remission, and of the righteousnesse of Christ vnto euery beleeuers: Lastly, when we say, That faith alone iustificieth, we consider not faith, *quoad existentiam*, as if wee thought faith could bee without hope, loue, or the feare of God; for these can no more bee separated from it, then heate from fire, or light from the Sunne; but wee consider it, *quoad actum*, that it is faith alone that apprehendeth and applieth Christs merits vnto vs, and not loue, or Gods feare, which accompany and follow it. Heerein now is the difference consistiing; let vs see how you maintaine your owne grounds.

*Beil. de Iust.  
l. 2. c. 11.*

## OBJECTION.

**I**F I should haue all faith, so that I could remooue mountaines, and haue not charity, I am nothing; whereupon St. Austine excellently saith, What madde man would say, Prophecie is nothing, these things are nothing? but whilst I haue these great things, if I haue not charity, I am nothing. These are great things, and I haue great things, and I am nothing if I haue not charity; these things may bee in mee (note these words) but they cannot profit mee. 1. Cor. 13.

Y y 2

ANSVVERE.

## ANSVVERE.

*In hunc locum.*

**S**aint *Paul* in this place, speaketh not of iustifying faith, which applieth the merits of Christ vnto our sicke soules, but of that faith which worketh miracles, as it appeareth at the next words; If you had all faith, so that you could remooue mountaines, &c. For though he saith, all faith, yet by all is not vnderstood all sorts, but perfection of one kinde, to wit, of that which worketh miracles, so *Aquinas*, That which hee saith, all faith, may bee expounded, of all articles, but it is better to expound all perfect, because of that which followeth, so that he could remooue mountaines: for it is said, *Matth. 17.* If you haue faith as a graine of mustard seede, yee shall say to this mountaine Remooue hence, and it shall remooue: and though a graine of mustard seede bee the least in quantity, yet it is not a little, but perfect faith, which is compared to it and so the ordinary gloss also interpreteth it. *St. Austine* doth not contradict vs; for we easily grant that the gift of prophecy, and doing miracles, may be in a man, that hath not charity and profit others, not benefit himselfe; but so neuer is that faith that iustificieth.

## OBJECTION.

**N**ow there remaine, faith, hope, charity, thesethree, but the greatest of these is charity; therefore doubtlesse doth it saue and iustifie, rather then faith.

## ANSVVERE.

**W**hen the Apostle saith, That the greatest of these is charity, it is either in respect of vse, for that it stretcheth it selfe to our brethren, whereas faith and hope, respect the person only in whom they are; or in regard of continuance, for that it abideth in heauen, whereas faith and hope, are confined to this life; for heere wee liue by faith, but then by sight and cleere knowledge: thus Saint *Austine*



*Austine*, The greatest of these is Charitie, because when euerie one shall come to eternall life, the other two departing, charitie shall continue, more increased, and more certaine: otherwise it is not simplie greater, but in this regard, for the Scripture giueth farre more to faith then to charitie. By faith wee are made the sonnes of God. *1. Ioh. 1. 12.* by faith our hearts are purified. *Alf. 15. 9.* by faith Christ dwelleth in our hearts. *Eph. 3. 17.* by faith wee haue libertie and acceſſe vnto the throne of God with confidence. *Eph. 3. 12.* by faith wee overcome the world. *1. Ioh. 5. 4.* by faith wee attaine eternall life. *Ioh. 20. 31.* in which effects Faith doth much ouer toppe Charity.

*Aug. de doctrina Chr. serm. lib. 3. cap. 39.*

O B I E C T I O N.

**W**ILT thou know, O vaine man, that Faith without workes is idle? If idle, then alone it doth not iustifie. *Iam 1. 20.*

A N S V V E R E.

**T**HE Apostle speaketh not of true iustifying Faith, which is neuer idle, euer worketh by loue: but of dead & deceitful faith, which consisteth in bare speculation, and knowledge of diuine things, as vnanswerable arguments out of the text doe euince; for that faith which is without workes is dead: but Saint *James* speaketh of that which is without workes. *vers. 18.* Secondly, that faith which affoordeth nothing to the poore but words is dead, but hee speaketh of such, *verse 15, 16, 17.* Thirdly, such faith as the deuills haue, *vers. 19.* Fourthly, that which is like a bodie without breathing, is dead, but hee speaketh of such, *vers. 26.* And thus Saint *Austine* interpreteth Saint *James*, who saith that hee writ against them, who thought that Faith without Workes was auaileable to saluation, and then concludeth thus, How much are they deceived, that by a dead faith, promise to themselues eternall life?

*De fide & operibus, cap. 14.*

## OBJECTION.

Iam.4.24.

**D**oe you see that by workes a man is iustified, and not by Faith onely?

## ANSVVERE.

Oecumin, in  
Iam.2.

**T**O iustifie is taken two waies; Either to declare a man to bee iust as *Math. 10. 27. Rom. 3. 4.* or to make a man iust, and pronounce him so before God: Saint *James* vseth it in the first signification, speaking of *Abraham*, that hee was iustified by the offering vp of *Isaake*, that is declared iust, when as before by the Iustice of Faith hee was made and pronounced iust before God. *Gen. 15, 16. Rom. 4. 2.* and these sorts of Iustification of *Abraham*; First, before God, when hee was in the vncircumcision; Secondly, of the declaration of it, which is iustification before men, *Oecumenius* clearly confesseth: *Abraham* was an image of that Iustification which is by Faith onely; when it was imputed to him for Iustice, that hee beleueed, and of that Iustification which is by workes, when he offered his sonne vpon the Altar.

## OBJECTION.

Iam.2.26.

**F**OR euen as the bodie without the spirit is dead, so also Faith without workes is dead.

## ANSVVERE.

**S**aint *James* compareth not Faith to the body, and workes to the soule, as if they animated and quickned Faith; but by spirit is meant breathing, or respiration, That as breathing or the want of it sheweth the body to bee quicke or dead: So workes or absence of them declare Faith, whereby wee see that Saint *James* speaketh of the manifestation, and declaration of Iustification in this whole Chapter, and not of the act of it before God, as himselfe saith, v. 18. Shew me thy Faith by thy workes, and I wil shew thee my Faith by my workes.

O 2.

O B I E C T I O N.

**I**N *Christ Iesus neither circumcision auaieth ought, nor prepuce, but Faith working by Charity.* Gal. 5, 6.

A N S V V E R E.

**S**aint *Paul* mentioneth not here iustification, either by Faith, or loue, but intreateth of the practise of Christian dueties, which Faith worketh by the helpe of loue, for Faith is to bee considered two waies, that is, Passiue receiuing and applying the merits of Christ and his righteousnesse, in which nothing concurrerth with it, not loue, not hope, nor feare: Actiue as causing holy motions of repentance, of mortification, of mercie, in which all morall vertues concurre to produce their proper effects; and thus it is most true which Saint *Paul* saith, Faith worketh by loue, but toucheth not our question, which is not, whether Faith may be alone, but whether it iustifieth alone.

O B I E C T I O N.

**T**HE end of the precept is *Charity from a pure heart, and a good conscience, and a Faith not fained: The end of it is the accomplishment and perfection of the Law or Commandement being Charity: Certes, without it wee cannot bee iust nor iustified.* 1. Tim. 1. 5.

A N S V V E R E.

**S**aint *Paul* directly contradiceth your inference, We are iustified by Faith without the workes of the Law. Rom. 3. 21. For though loue be the perfection of the Law, yet no man hath in this life the perfection of loue, whereby hee way performe the Law: therefore none is iustified by the Law, but by Faith, for Faith obtaineth that which the Law commandeth, whereas the Law sheweth what we ought to doe, but giueth no power to performe it.

*Lex imperat  
fides impetrat:  
Aug. de natura  
& gratia.*

O B -

## OBJECTION.

Matt. 23. 47.  
Deside & opere-  
ribus.

**G**OE yee away from me yee cursed into eternall fire, &c. For I was hungry, and you gave me not to eate: Hee doo not blame them, saith Saint Augustine, that they did not beleeme in him, but because they did not good workes.

## ANSVVERE.

**E**Vill workes are the meritorious cause of damnation, and therefore men are iustly condemned for them: but so are not good workes of saluation, because imperfect, but they are the way onely vnto it; and therefore for them we are not saued, but for the righteousnesse of Christ, which faith apprehendeth. To that which Saint Augustine saith, we answer, That the last iudgement shalbe according to the workes, because they are knowne vnto all, and not according to faith or infidelitie, which are secret and in mens hearts; which is the reason that God blameth not them for infidelity, which is secret, but for euill workes which were patent vnto all.

## OBJECTION.

Matt. 19. 17.  
De fide & opere-  
ribus.

**I**F thou wilt enter into life, keepe the commandments. I see not, saith Saint Augustine, why Christ should say, If thou wilt haue life euerlasting keepe the commandments if without obseruing them by onely faith, one might be saued.

## ANSVVERE.

**O**bseruance of Gods commandments, is the way to Gods kingdome, and not the cause why wee raigne, which if they were helpeth not you: for that our question is not about saluation, but about iustification; and many moe things are required to saluation. which is the ende, then to iustification, which is but a subordinate meanes thereunto. Therefore wee willingly accord with Saint Augustine, That wee are not saued by faith alone, though

though by it alone wee are iustified without workes ; for wee cannot doe any good worke before wee bee iustified, as the same Father saith. These workes which are done before faith, they seeme laudable vnto men, yet are they vaine, they seeme vnto men as a great strength, and a swift race besides the way. Psal. 31.

*Faith alone iustificeth.*

*Antithesis.*

*Acts* 10. 3. To him giue all the Prophets witnesse, that through his name, all that belecue in him, shall receiue remission of sinnes.

*Acts* 13. 39. From all things from which you could not be iustified by the law of *Moses*, by him euery one that beleueed is iustified.

*Romans* 3. 21. Now is the righteousness of God made manifest without the Law, hauing witnesse of the Law and the Prophets ; the righteousness of God by the faith in Iesus Christ vnto all, and vpon all that belecue ; and v. 28. Therefore wee conclude that a man is iustified by faith without the workes of the Law.

*Rom.* 4. 5. To him that worketh not, but beleueth in him that iustificeth the vngodly, his faith is counted for righteousness.

*Rom.* 5. 1. Being iustified by faith, wee haue peace toward God through Iesus Christ our Lord.

*Galatians* 2. 16. Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ.

*Philippians* 3. 9. And might be found in him, not hauing my owne righteousness which is by the Law ; but that which is through the faith of Christ, euen the righteousness which is of God through faith.

Wee thinke that a man is iustified by faith, without the workes of the Law ; and hee saith, iustification by faith alone sufficeth, so as a man onely beleeuing shalbe iustified. *Origen. in c. 3. ad Rom.*

They say, hee that resteth on faith alone is accursed ; but *Chrys. in Gal. 3* *Paul* saith, he is blessed which resteth on faith alone.

Z z

If

*Hom. 3. in Epist. ad Tit.*

*Amb. in Rom. 4.*

*August. lib. 1.*

*enir. 2. Epist.*

*Pelag. c. 21.*

*Bern. ser. 22. in Cantic.*

*Hilar. in Matt. Can. 8.*

*Catholike Position.*

If you doe beleeue faith, why doe yee bring in other things, as though faith alone sufficeth not to iustifie?

They are bleiled to whom without any labour or worke done, iniquities are remitted, and sinne couered; no workes or repentance required of them, but onely that they beleeue.

How much soeuer you magnifie the Ancients for their vertue, there is nothing that saueeth them but their faith.

Whosoeuer wounded for his sin, shall hunger and thirst after righteousness, let him beleeue in thee that iustifiest the vngodly, and hee shall finde peace with thee being iustified by faith alone.

That which the Law could not vnloose, is remitted by Christ, for faith alone iustifieth.

#### O B I E C T I O N.

**T**RUE faith or iustice once had, may bee lost.

#### A N S V V E R E.

**F**AITH is said to bee true; either in respect of the object beleeued, that is true, which manner of faith, diuels and hypocrites often haue, and this may bee lost; or in respect of the nature or forme of it, which is an assured confidence of the mercy of God, and of our reconciliation with him: for and in Christ this cannot bee lost, because hee hath prayed that it shall not faile, *Luke 22.* Besides, he hath espoused the faithfull vnto him for euer, *Osey 2. 19. 20.* and hath made an vniolable couenant to put a new heart into them, that they shall alwayes feare him; and this is plainly Saint *Augustines* doctrine, interpreting Christs words spoken to *Peter*, *Luke 22.* where hee saith, that the man of God, not onely because hee hath obtained mercy that he might be faithfull; but also faith it selfe, faileth not: but your doctrine is, that as faith may bee separated from loue and other graces, that makes acceptable and gracious vnto God, so both it and they may bee lost,

not



not onely in regard of the act, but of the habit, which by your ensuing arguments you labour to proue.

O B I E C T I O N.

**L**Vke 8.13. *For they upon the rocke, such, as when they heare with ioy, receiue the word, and these haue no rootes, because for a time they beleene, and in time of temptation they reuolt.*

A N S V V E R E.

**T**Here is a twofold faith: acquiesce, which assenteth vnto receiued trueth; this may be lost: infused, which particularly apprehendeth, and applieth the promises of God in Christ; this cannot bee lost: Christ speakes of the former, the latter he toucheth not.

O B I E C T I O N.

**H**aving faith and a good conscience; which certaine repelling, haue made shipwracke about the Faith. The root of all euill is conetousnesse; which certaine desiring, haue erred from the Faith. 1. Tim. 1.19.  
1. Tim. 6.10.  
21.

A N S V V E R E.

**Y**ou trifle in an idle Homonomie of the word Faith, which heere is not taken for that infused grace, whereby wee lay hold on Christ: But for the doctrine of Faith, which your Rhemists saw, as appeareth by their gloss on these words; Euill life, and no good conscience, is often the cause that men fall to Heresie from the Catholique Faith.

O B I E C T I O N.

**T**hey went out from vs, but they were not of vs; not because they dissembled iustice, but persauered not in iustice, saith Saint Austine decor. & grat. cap. 9. 1. Ioh. 3.19.

## ANSVVER.

**S**aint *John* speaketh not of falling from true Faith, which hypocrites neuer haue; but from the Church, in which they continue for a while, as euil humours in the body, vntill they bee cast out, and the body eased. Saint *Austine* by Iustice, vnderstandeth the profession, not the possession of it, as appeareth by his words immediatly going before these, produced by you; When the sonnes of God say of them, that perseucre not, They went out from vs; but they were not of vs: for if they had beene of vs, they would haue continued with vs: what say they else, but they were not sonnes, when they were in profession and name of sonnes?

*Ansiilefis.*

*Iustifying Faith, and true Iustice can neuer be lost.*

*Jerem.* 32. 39. I will giue them one heart, and one way, that they may feare me for euer, for the good of them, and of their children after them; and I will make an euermlasting couenant with them, that I wil not turne away from them, to doe good: but I will put my feare in their hearts, that they shall not depart from mee.

*Hosea* 2. 19. And I will betroth thee vnto mee for euer; yea, I will betroth thee vnto mee in righteousnesse, in iudgement. and in louing kindnesse, and in mercy: I will euen betroth thee vnto mee in faith, and thou shalt know the Lord.

*Psal.* 37. 23, 24. The steps of a good man are ordered by the Lord, he delighteth in his way; though he fall, hee shall not vterly be cast downe: for the Lord vpholdeth him with his hand.

*Luke* 22. 32. I haue prayed for thee, that thy faith faile not.

*John* 4. 14. Whosoever drinketh of the water, that I shall giue him, shall neuer thirst: but the water which I shall

shall giue him, shall bein him a well of water, springing vp into euerlasting life.

*Ioh. 6. 37.* All that the Father giueth me, shall come vnto mee, and him that commeth to mee, I will in no wise cast out.

*Ioh. 10. 27, 28.* My sheepe heare my voice, and I know them, and they follow mee, and I giue vnto them eternall life: and they shall neuer perish, neither shall any man pluckethem out of my hand.

*Rom 8. 38.* I am perswaded that neither life, nor death, nor Angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in CHRIST IESVS our Lord.

*Philip. 1. 6.* I am confident of this very thing, that hee which hath begun a good worke in you, will performe it vntill the day of Iesus Christ.

When GOD saith, I will giue my feare in their hearts, what is it else; but such and so great shall bee my feare, which I wil put into their heart, that continually they shall adhere vnto mee?

Christ shall eternally reigne in his Saints, God hath promised this, God hath said this; if that bee too little, God hath sworne it.

The gifts and vocation of God are without repentance, but it is the vocation of them who are called according to this purpose: Christ therefore praying for them, that their faith faile not; without doubt it will not faile vnto the end, but thereby shall continue: neither shall the end of this life finde it otherwise then remaining: For now greater libertie is necessary against so many and so great temptations, which were not in Paradise; that being fortified and confirmed with the gift of perseverance, this world, with all the loues, errours, and terrours of it may be conquered.

Whom God hath foreknowne to bee apt for himselfe, they continue true beleeuers; for it cannot be otherwise.

*Cor. 13. m. 1. In  
1. Tim.*

This is the property of faith, that it neuer faileth, or is altogether troubled, though many things fall out contrary to promises.

## O B I E C T I O N.

Catholique  
position.

**W**ithout particular reuelation, no man is so certaine of his iustification or saluation, that hee may not iustly feare the contrary.

## A N S V V E R E.

Heb. 10.

*Bern. epist. 107.*

**T**HIS one position sheweth your religion to bee a verie racke and torture of soules, wherein there is nothing but doubtings and feares, and can giue a man no assurednesse of the happie estate in the life to come, whereas the Scripture bids vs draw neere vnto God in full assurance of faith, and euery where condemnes, no where commends doubtings and distrust. O thou of little faith, wherefore didst thou doubt? saith Christ to *Peter. Math. 14.* and *Dauid Psal. 23.* Though I walke through the vale of death, I will feare no ill, for thou art with mee; yea this doubting was part of the Nouatian heresie, as *Ambrose* witnesseth, *lib. 2. de Penitentia cap. 5.* grounded by the misconceiuing of those words of *Peter* vnto *Simon Magus, Acts 8.* Repent, if peradventure the iniquity of thy sinnes may bee forgiven thee: for the remoouing whereof, and assuring vs of saluation, hee hath not onely giuen vs, *geminum firmissimumque amoris argumentum*, Christ dying and the spirit testifying that we are the sonnes of God; but such other securities as are impossible to deceiue vs: as first most gracious promises, *Esay 54. 10.* Though the mountaines depart, and the hills bee remooued, yet my mercy shall not depart from thee. and the couenant of my peace shall not bee remooued, saith the Lord that pittieeth thee: and *Psal. 89. 31.* If they breake my statutes and keepe not my commandements, I will visite their transgressions with the rodde, and their iniquities

ties with scourges, but my louing kindnesse will I not vtterly take from them: to these promises hee hath set to his seales, the blessed Sacraments, the seales of the righteousnesse of faith, *Rom. 4. 11.* More then this, hee hath giuen vs his oath, *Heb. 6. 18.* that by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation. And if all these bee not sufficient, hee hath giuen vs *linery* and *seassin*, and hath put vs in possession in part already, the Apostle witnessing, *Ephes. 2. 6.* That he hath raised vs vp together, and made vs sit together in heavenly places in Christ Iesus; and as on his part, hee hath giuen vs this assurance, so likewise hath hee bestowed vpon vs, faith, repentance, and new obedience to his will, that the condition which on our part is required, might truly be performed, and wee assured out of the motions and propendences of our owne hearts: for the Scripture telleth vs, That hee that beleeueth, and is baptized, shall bee saued, *Mar. 16. 16.* That there is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the spirit, *Rom. 8. 1.* That they which repent shall receiue remission of sinnes, *Acts 2. 38.* Out of which propositions, the conscience of euery true beleeuera sumeth; but God hath giuen mee true faith in his promises, hath taken away my stony heart, and giuen me an heart of flesh, whereby I mourne for my former offences, and indeauour to performe new obedience to his will; therefore the conclusion, I shall be saued, must necessarily bee true, beeing framed out of his word, drawn from his owne workes, sealed vp in our consciences, where generall truths are particularly applyed. It is not then iust feare, but vniust diffidence, to doubt of that which God by so many obligations hath confirmed vnto vs, and your owne men teach so much, though they deliuer it in other termes, Who confesse that a man may bee certaine of remission of sinnes, and life eternall, by certainty of hope; which is not any doubtfulnesse, wauering one while

*Stapl. lib 9. de  
Iustis. ca. 11.*

to this side, another while to that, as a man thinketh himselfe sometimes accepted of God, sometimes not; but it is a certainty in the will of him that hopeth firme, and assured, excluding all doubtfulnetle touching remission of sinnes, which is cleane contrary to your position; That no man without particular reuelation, is so certaine of his saluation, that he may not iustly feare the contrary. Now let vs see how you make it good.

## OBJECTION.

Rom. 11. 20.

**T**HOU by Faith dost stand, bee not to highly wise, but feare.

## ANSVVERE.

In hunc locum.

**T**Here is a doubtfull and distrustfull feare, arising from sinne formerly committed; and there is a reuerentiall feare, springing from the loue of God, which maketh vs carefull to please God, and wary to offend so gracious a Father; the Apostle speaketh not of the first, which is an enemy to faith, and opposite to certainty: but of the second which excludeth both presumptuous security, and doubtfulfull anxietie. So *Aquinas*, Feare least thou by incredulity be broken off, which thing belongeth to chaste feare.

## OBJECTION.

1. Cor. 4. 4.

**I** Am not guilty in conscience of any thing, but I am not iustified heerein, but he that iudgeth mee is our Lord.

## ANSVVERE.

**H**Ee speaketh not of his vncertainty of saluation, whereof he was most assured, *Rom. 8. 30.* but of the fidelity in his office of Apostleship, wherein hauing laboured more then the rest, yet heerein he was not iustified, but by the righteousnesse of Christ, which is a strong blow against inherent iustice, but toucheth not certainty of saluation.

A N.



O B I E C T I O N.

**I** Chastise my body and bring it into seruitude, lest perhaps 1. Cor. 9. 27.  
when I haue preached vnto others, my selfe become re-  
probate.

A N S V V E R E.

**R** Eprobate is not heere opposed to one elect, as if one  
chosen might fall and bee damned, but vnto an ap-  
prooued and tryed person, such an one as giueth precepts  
with theright hand, and practiseth them with the left; such  
an one Saint *Paul* laboureth not to be, lest preaching vnto  
others, himselfe should become scandalous and reiected of  
them; hee fulfilled, saith *Aquinas*, in act that which hee *Aquinas in  
hunc locum.*  
taught by word, lest hee should condemne himselfe by his  
owne mouth. Here then is a plaine inconsequence, *Paul* la-  
boured that his life might bee answerable to his doctrine,  
therefore he was not certaine of his perseuerance and sal-  
uation, because carefulnesse to please God opposeth not,  
but cherisheth and nourisheth our assurance.

O B I E C T I O N.

**H** E that thinketh himselfe to stand, let him take heed 1. Cor. 10. 12.  
lest he fall.

A N S V V E R E.

**I** T is one thing to fall, another thing to fall away, the first  
the iust man may do, the second he can not, the one he may  
feare because of his weakenesse, the other hee is freed from  
by reason of Gods promise, such admonitions then put  
vs in minde of our owne infirmity, that wee might seeke  
strength from God, and put farre from vs carnall security,  
but are no motiues to doubtfull anxietie. Again the A-  
postle speaketh not of iustified men, but of hypocrites, and  
dissemblers, who seemed to stand as the Israelits did, *Aq. ibid.*  
when they are ouer-taken with horrible downefalls, and

A a a

there-

therfore he saith not, he that standeth, but he that seemeth to stand, that is, by some coniecture thinketh himselfe to stand.

## O B I E C T I O N.

**M**AN knoweth not whether hee bee worthy of loue or hatred, but all things are reserved vncertaine for the time to come.

## A N S W E R E.

Bern. ser. 5. in  
dedicatione.

**T**His obiection Bernard purposely answers, that by the spirit of God witnessing to our spirits, we may know wee are the sonnes of God, though by the outward euent, as the Preacher manifesteth himselfe, this cannot be manifest: His words are, The Apostles demand, who can be saued? with men it is impossible, but not with God. We are sure then of the possibility, let vs inquire then of Gods will. Who knoweth whether he be worthy of loue or hatred? who hath knowen the minde of the Lord? Here now faith must evidently helpe vs: here truth must succour vs, that what is hidden in the heart of God may be reuealed vnto vs by his spirit, which witnessing to our spirits may perswade vs that we are the sonnes of God. Here then needeth no speciall reuelation, but the common assurance giuen to all, by the inward testimony of the holy Ghost.

## O B I E C T I O N.

De correptione  
gratia. cap. 13.

1. Col. 12.

**V**Wherefore Saint Austine saith thus, what none among the faithfull so long as hee liueth in this mortality can presume that he is of the number of the predestinate? For it is needfull that this should be hidden here where haughtinesse is so to be taken heed of, that euen so great an Apostle was to be buffeted by the Angell of Satan, lest hee should be puff-  
fed vp.

A N T

A N S V V E R E.

**S**aint *Austine* bendeth against presumption, and carnall security, not certainty of iustice, or eternall happinesse, as the very words shew; for in this point he was as strong a Protestant, as euer was *Luther* or *Caluin*: one place shall serue for all; Euery faithfull man in the greatest tortures of the bodie, is more happy then *Adam*, vncertaine of his estate in that great felicity of Paradise, as hee that knoweth not by opinion, but assured truth, that he shal enioy the society of Angells, separate from all griefe in the participation of the most high God.

*Aug. de Cinh. De lib. 11. cap. 12.*

*Euery faithfull beleener ought to be assured of his saluation, and to doubt or feare distrustfully the contrary, is sinne.*

*Antith. 12.*

*Math. 24. 25.* Whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, which hath built his house vpon a rocke, and the raine descended, and the floods came, the winds blew, and beate vpon the house, and it fell not, for it was founded vpon a rocke.

*Ioh. 6. 39.* This is the Fathers will, which hath sent me, that of all which hee hath giuen mee, I should loose nothing, but should raise it vp againe at the last day.

*Rom. 8. 15.* Ye haue not receiued the spirit of bondage againe to feare, but yee haue receiued the Spirit of adoption, whereby we cry *Abba* Father: the Spirit it selfe beareth witnesse with our spirits, that we are the Children of God; and if Children, then Heyres, Heyres of God, and ioynt Heyres with Christ.

*Rom. 8. 30.* Whom hee did predestinate, them also hee called, and whom hee called, them he also iustified, and whom he iustified, them he also glorified.

*Ephes. 1. 13, 14.* In whom yee also trusted after that yee heard the word of truth, the Gospell of your saluation, in whom also after that yee beleued, yee were sealed with that holy Spirit of promise, which is the earnest of our inheritance.

A a a 2

*Ephes.*

*Ephes. 3. 12.* In whom wee haue boldnesse and accessse with confidence by the faith of him.

1. *Ioh. 3. 14.* We know that we haue passed from death vnto life, because wee loue the brethren.

*Basil mor. sum-  
ma 8. cap. 22.*

What is the propertie of a Christian? faith working by loue, what is the propertie of faith? an vndoubted perswasion of the truth of Gods word, which is shaken by no reason, either extracted out of naturall necessitie, or framed vnto pietie; what is the propertie of a beleeuers? in like assurance to bee affected with the power of the word, that he dare neither detract, nor adde any thing.

*Aug in Psal. 88*

Christ shall eternally raigne in his Saints; this God hath promised, this God hath said; if that bee to little, this God hath sworne: seeing then the promise is firme, not according to our merit, but according to his mercy, no man ought with trembling to deliuer that whereof hee cannot doubt.

*Bern. Epist. 190*

If our faith wauer, is not our hope also in vaine? then our Martyrs were fooles, that sustained so bitter things for vncertainties, not doubting vnder an vncertaine reward of remuneration to vndergoe a continuall exile. But God forbid, that wee should conceiue any thing in our hope, to hang in doubtfull suspence, and not rather whatsoever is in it, to bee grounded on certaine and solide truth, diuinely perswaded by Oracles and Miracles stablished and confirmed by the Virgins childe birth, by the Redeemers blood, by the glorie of him that rose againe: These testimonies are exceeding credible, if not, the spirit lastly giueth testimony to our spirits, that wee are the sonnes of God. Who then dare call faith an opinion, but hee that hath not receiued the spirit, or knoweth not the Gospel, or thinkes it a fable? I know whom ye haue beleueed, and am sure, saith the Apostle; Darest thou prattle vnto mee, that it is ambiguous, then which there is nothing more certaine?

Our religion instructeth not Fencers, Saylers, Souldiers,

diers, Ditchers; but informeth a true louer of wisdom, who hath deuoted himselfe to the seruice of God, and knoweth wherefore he is created, wherefore occupieth he the world, and whither hee maketh hast to goe.

*Hieron. tom. 2.  
Epiſt. l. 2. ad-  
uersus Iouian  
pag. 79.*

I consider three things, wherein my whole hope consisteth: The loue of adoption, the truth of promise, the power of performance. Now let my foolish conceit mur-  
mure as much as it will, saying, Who art thou, or how great is thy glory? or by what merits thinkest thou to attaine it? and I will confidently answer, I know whom I haue beleueed, and am sure; because in great loue hee hath adopted mee, because he is true in his promise, and powerfull in performance: For it is lawfull for him to doe what hee will.

*Bern. ser. 3. de  
frag. sep. miseri.*

Who is that iust man, but hee that being loued of God, loueth himselfe againe; which commeth not to passe, but by the spirit, reuealing by faith the eternall purpose of God, of his saluation to come: Which reuelation is nothing else, but infusion of spirituall grace; by which, when the deedes of the flesh are mortified, the man is prepared to the kingdome of heauen together, receiuing in one spirit, that whereby he may presume that he is loued, and also loueth againe.

*Idem Ep. 107.*

The kingdome of heauen, which our Lord professed to bee in himselfe. his will is, that it must bee hoped for, without any doubtfulnesse of vncertaine will; otherwise there is no iustification by faith, if faith it selfe bee made doubtfull.

*Hilar. in Mat. 5*

Let no man aske another, but returne to his owne heart; if hee finde charity, there he hath security, for his passage from death to life.

*Aug. tract. 5.  
in Ep. Iob.*

## The one and thirtieth Controversie, of Good Workes.

### OBJECTION.

Catholike  
Position.



*GOOD workes done in the state of grace, are meritorious of life everlasting.*

### ANSWER.

*Lib. 5. de Institutis. cap. 3.*

*Bern. ser. 5. de verbis Esay.*

**Y**OU Romanists make God a merchant, that will sell you heaven for your workes, and you play the right merchants with him, who giue him you know not what; for no man knoweth whether hee hath true merits or no, saith *Bellarmino*: wherein hee spake more truely then hee was aware of; for that a worke may be meritorious, these things are required: First, that it bee perfectly good: Secondly, that it be not of dutie or of debt: Thirdly, that it bee performed out of our owne: Fourthly, that it haue a proportion with the reward. But our workes are imperfect, accompanied with many weakenesses, stayned with sundry pollutions, wherein there is not that perfection of rectitude which God requireth by his law: For our faith, hope, loue, from whence they proceed, are imperfect in this life; therefore the causes being imperfect, the effects must necessarily bee so: That law in our members, rebelling against the law of our minde, will not suffer vs to perfect that good wee desire, *Rom. 7. 23.* Our humble iustice, saith *Bernard*, may peradventure bee right, but not pure, except wee thinke our selues better then our Fathers, who no lesse humbly then truely confessed, all our righte-  
ousnesse



oufnesse is as a stained clout: for how can iustice be pure, where sinne cannot bee wanting? Secondly, our good workes are a debt wee owe to God; therefore cannot oblige him in iustice to reward them: for they that merit, must performe something more then they owe. But, *Luke 17. 10.* When wee haue done what wee can, it is but our duetie. And, *Rom. 8. 12.* We are debtours, not to the flesh, but vnto the Spirit. Thirdly, our good workes, in as much as they are good, are Gods free gifts: of our selues wee are vnfit to thinke any thing that is good, *2. Cor. 3.* But it is God that worketh in vs, both the will and the deed, *Phil. 2.* My good deedes, saith *Aufine*, are thy Ordinances, and thy gifts; my euill are my sinnes, and thy iudgements. Fourthly, there is no proportion betweene our good workes, and the reward of heauen; the one being finite, and the other infinite, except they proceede from an infinite person: in so much that the workes of Christ from hence are meritorious, which otherwise they had not bene; for that they proceed from him that is infinite. What a wretched then and damnable Position is this? that our good workes of their owne nature deserue eternall life: and that God should bee iniust. if hee gaue it not, as your Diuines teach, and your selues accerd, when you say, that good workes are meritorious of eternall life: For merits, saith *Durand*, import a voluntary action, whereunto a reward is due of iustice; so that wrong is offered if it bee not giuen. Now let vs see how strongly you conclude this out of this Scripture.

*Confess. lib. 10. cap. 4.*

*Rhem. Heb. 6. 10.*

*Andrad. orthod. expl. Durand. lib. 2. dist. 27. qm. 2. b. c. d.*

OBJECTION:

**C**ome ye blessed of my Father, possesse the kingdome prepared for you from the foundation of the world: for I was an hungry, and you gaue mee to eat, a thirist, and you gaue mee to drinke. See Aug. in *Psalm. 49.* *Math. 25. 34.*

AN-

## ANSVVERE.

**I**F you had not beene more wedded to your owne conceits, then to Gods trueth, you might haue easily seene in this Scripture, vnanswerable arguments, to impugn your merits, to establish Gods mercy. For heauen is heere giuen to them that are blessed of God; that is, whom hee accepteth and embraceth offauour, and is not bound to of Iustice. Secondly, he saith, Possesse it as an inheritance: if it bee an inheritance, it is giuen, because wee are sonnes; not by nature, not by merit, but by gracious adoption in Christ: for infants may receiue this inheritance, that neuer merited any thing at all: so *Paul, Rom. 8. 17.* If we be sonnes, then also heires, heires of God, and coheires with Christ. And the Scripture vsually calleth eternall life, an inheritance. *Galat. 3. 18.* If inheritance bee by the Law, then not by promise; and *Ephes. 1. 14.* the holy Spirit is the earnest of our inheritance: and the elect, *Hebr. 1. 14.* last, are heires of saluation. Thirdly, this inheritance is prepared for them that shall enioy it, before the foundation of the world: therefore not for their merits; for what could they merit before they were borne? And as for the particle, For, it noteth not the cause why they inherite heauen: but the argument is taken from the effect, as may bee seene by the like places, as *Luke 7. 47.* Many sinnes are forgiven her; for shee loued much: But her loue is not the cause that precedeth; but an effect which followeth the remission of sinnes. But graunt, that it noted the cause, it followeth not, that it should bee the meritorious cause. When God said to *Abraham, Gen. 22.* Because thou hast done this, I will multiply thy seed; there is noted a cause, but no merit: for God had before promised this to *Abraham, Chap. 15.* In like maner, when God said, Receiue the kingdome, for, &c. there is noted a cause, or reason: for good workes are the way to Gods kingdome, but no meritorious cause; because that is of

fauour, giuen as an inheritance to them that are the sonnes of God. And Saint *Austine* in the place produced by you, declareth so much; when presently to your words hee addeth these, The widow bought as much for two mites, as *Peter* leauing his nets, and as *Zaccheus* giuing halfe his patrimony: the kingdome of heauen is so much worth as thou hast; thereby declaring, that God respected not the value of any mans worke, as if that were a valuable price for his kingdome, but giueth it euen for a cup of cold water for two mites, for rotten nets: therefore of free grace; for these deserue nothing.

O B I E C T I O N.

**I** *Haue fought a good fight, I haue kept the faith; concerning the rest, there is layd vp for mee a crowne of iustice,* 2.Tim.4.2.  
*which the Lord will render vnto mee in that day, a iust Iudge.*  
*Upon which words most excellently saith Saint Austine, ex-* De grat.& li-  
*plicating both the necessitie of grace, that wee may merit, and* bers arbitrio.  
*the iustice of reward due to merit: To whom, saith hee, should* cap.6.  
*the iust Iudge render a crowne, if the mercifull Father had not*  
*giuen grace? and how should there bee a crowne of iustice, vn-*  
*lesse grace which doeth iustifie the wicked, goe before?*

A N S V V E R E.

**S**aint *Paul* in this place professeth not his merits, but comforteth *Timothy*, and maketh him strong against that temptation, which might ouertake him by reason of *Pauls* death: for flesh and blood, that measureth & iudgeth of matters by euents, might question *Pauls* warfare, whether it had bene pleasing to God, because his death was violent, and himselfe made a spectacle to men and Angels: therefore hee comforteth *Timothie*, and by his example encourageth both him and other faithfull men, that they bee constant, and perseuere to the end, in regard of the crowne that is layd vp for them. Thus *Chrysostome*; Hom.9. in 2.  
*Ofentimes, saith hee, when I tooke the Apostle into my* Tim. 2.  
Bbb hands,

In Psalm. 114.

Bern. de libero  
arbitrio.

hands, and looked on this place, I remained doubtfull, for what cause Saint *Paul* speaketh so gloriously, when hee saith, I haue fought a good fight; now by the grace of God, I haue found the reason why hee chose so to speake, certainly his desire was to mollifie the sorrow of his scholar, bidding him to be of good cheere, as if he were going to a crowne, and hauing duely performed all things had found a most excellent end. Reioice (saith he) sorrow not, why? for I haue fought a good fight. Again, God giueth the crowne of glory, not because he oweth it to any for his merit, but because of his mercy and grace. and hath promised it: Thus *Basil*, *Eternall rest* is propounded vnto them that haue lawfully warred in this life, which is not rendred for the debt or merit of workes, but exhibited according to the grace of the most bountifull God, to them that haue trusted him: which thing the very word *Crowne* doth euince, beeing a metaphor drawn from the custome then vsed in warres, in which the Generals vsed to giue garlands and crownes, vnto their souldiers, that acquit themselves manfully, besides their wages, thereby to honour them, which was a testimony of their loue, not the solution of any debt. Thirdly, this crowne, is termed a crowne of iustice, because it is giuen to iust men, and by the iust sentence of the Iudge, as *Theoderet* expounds it, Not for merits of their workes, which they haue performed, but because he that is faithfull, hath promised, as *Bernard* speaks; There is a crowne of righteousness, which *Paul* expecteth, but of the righteousness of God, not of his owne, for it is iust that God should render, that which hee oweth, and hee oweth, what hee promised; this is the iustice of God, whereof the Apostle presumeth, euen his promise. And this is the point which Saint *Austine* intendeth in the place produced by you; That God out of the iustice of his promise, rewardeth the operations of grace, but not out of the dignity and merit of the worke, which is now the phrase of your Church. God hath made himselfe a debtor,

debtor, saith *Austine* in another place, not by receiuing any thing, but by promising. It is not said to him, Pay that thou hast receiued, but pay that thou hast promised: Whereby it is euident that the debt groweth not out of the merit, and dignity of the worke, which is the new stile of you Romanists, but out of the promise of God, in and for the merit of Christ; therefore grace meriting, and iustice rewarding the debt of merit, are glosles of your owne, no doctrine taught by reuerend antiquitie.

In Psalm. 83.

O B I E C T I O N.

**G**OD is not vniust, that hee should forget your workes, Heb. 6. 10. and loue, which you haue shewed in his Name, which haue ministred to the Saints, and doe minister: Indeele great were Gods iniustice, if he would onely punish sinnes, and would not receiue good workes, saith Saint *Ierome* upon these words.

*Aduers. Iouin. lib. 2. cap. 2.*

A N S V V E R E.

**G**OD hath promised to reward good workes for his mercy, not for their merit, which if hee should not performe then were he iniust: but hence it followeth not, that they merit the reward: for there is a reward of grace, and a reward of debt, eternall life is a reward, but of grace and mercy, not of merit, and debt; and that is the thing which Saint *Ierome* auerreth; That God receiue good workes, which no man gaine saith, but that hee receiue them for their merit, *Ierome* vttereth not a word, but contrary: It is grace, because yee are saued by no merit or worke, in *epist. ad Philemon*.

O B I E C T I O N.

**T**HE Sonne of man shall come in the glory of his Father Mat. 16. 27. with his Angels, and then will hee render to euery man according to his workes, hee saith not according to his mercy, *Serm. 29. de* sayth Saint *Austine*; and I also adde not according to saith *re. Apost. onely.*

Bbb 2

A N S V V E R E.

## ANSVVER.

**G**regory answeres; It is one thing for God to reward men according to their workes, and another thing to giue the reward for the workes themselves: Where the Scripture saith, according to their workes, the quality of our worke is vnderstood, that the reward shall bee his, whose the workes are; for vnto that blessed life wherein we liue with God, can no labour be compared, no worke likened; seeing the Apostle saith, The sufferings of this life are not worthy of the glory of the world to come.

*Antilestis.*

*Our workes are not meritorious of eternall life.*

*Tit. 3. 4.* But after the kindnesse and loue of God our Sauour towards man appeared, not by workes of righteousness, which we haue done, but according to his mercy hee saued vs, that beeing iustified by his grace, wee should be made heires according to the hope of eternall life.

*Ephes. 2. 8.* By grace you are saued through faith, and that not of your selues; it is the gift of God, not of works, lest any man should boast.

*Rom. 6. 23.* The wages of sinne is death, but eternall life is the gift of God by Iesus Christ.

*Rom. 8. 18.* I reckon that the sufferings of this present time, are not worthy to be compared to the glory that shall be reuealed.

*Luke 17. 10.* When you shall haue done all those things which you are commanded, say wee are vnprofitable seruants, wee haue done that which was our duty to doe.

*Rom. 8. 12.* Wee are debtors, not to the flesh, to liue after the flesh.

*Rom. 7. 14.* Wee know that the law is spirituall, but I am carnall, sold vnder sinne; for that which I doe, I allow not, for what I would, that doe I not, but what I hate, that doe I.

*Gal. 5.*



*Gal. 5. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary one to another, so that you cannot doe the things which you would.

*Esay 64. 6.* Wee are all as vncleane things, and all our righteousnesses as filthy ragges.

*Dan. 9. 18.* O God incline thine eare, open thine eyes, and behold our desolation, and the City which is called by thy Name; for wee doe not present our supplications before thee for our owne righteousnesses, but for thy great mercies.

Behold the guile could doe more then the offence, and grace then sinne, because freely without any merit of grace, it hath absolved them that of debt were obnoxious to damnation. *Cyprian. de Pass. Domini.*

Our good workes, if any follow the free calling of God, are no retributions for debt, but Gods gifts, graces, and beneficence. *Chrysost. hom. 33 in Gen.*

Thou art nothing besides thy selfe, call vpon God, sinnes are thine owne, merits are Gods, thy due is punishment, and when the reward shall come, God will crowne his owne gifts, not thy merits. *Aug. in Psal. 70, conc. 2.*

Therefore God crowneth thee, because hee crowneth his owne gifts, not thy merits. The Apottle saith, I haue laboured more then they all; but see what he addeth, Not I, but the grace of God in me; and after all labours hee expecteth a crowne, and saith, I haue fought the good fight, I haue finished my course, I haue kept the faith, from hencefoorth is laide vp for mee the Crowne of iustice, which God the iust iudge shall giue me in that day. Wherefore? because I haue fought. Wherefore? because I haue finished my course. Wherefore? because I haue kept the faith. By what hast thou fought? by what kept the faith? not I, but the grace of God with mee, therefore it is by his mercy that thou art crowned. *Aug. in euang. 22. Psal. 102.*

In the parable of them that labour in the Vineyard, the same *Prophet de vocacione Gentium li. 1. c. 17.*

fame reward is giuen to all the workemen, whether they laboured much or little, that they which had done much, and yet receiued no more then the latter, might vnderstand that the reward was of grace, not of workes.

The two and thirtieth Controversie, of Freewill.

## OBJECTION.

## Catholic Postion.



**N**ote that I speake here of Free-will only in such things as appertaine to our saluation, and not in naturall, morall, or indifferent actions, as in eating, walking, or saluting others.

**A N S V V E R E.**

**I**f you had aswell distinguished of the diuerse estates, wherein the freedome of mans will, and his power is to bee considered, as you haue done of the object, about which it is conuersant, then the Reader should easily haue found where the knot of this question resteth: which because you passe ouer in silence; therefore for the clearer resoluing of it, it is needfull that it bee opened vnto him. In man therefore foure estates of Free-will are to be considered. First, the estate of Innocency, wherein he had no infirmity to euill, but a furtherance and helpe to goodnesse. Secondly, the state of sinne before reparation of grace, wherein hee is pressed with concupiscence, ouercome, and hath weakenesse to ill, but no grace to good, and therefore may sinne, and cannot but sinne, and that damnably. Thirdly, in the estate of regeneration, wherein hee hath likewise weakenesse to euill, but grace vnto good. So that he may either sinne, because of freedome,

*Lomb. lib. 2.*  
*sent. dist. 25.*

dome, and infirmity, or not sinne because of freedome and grace. Fourthly, in the state of glorification, when his infirmity is consumed, & grace consummate, that he is neither overcome nor pressed with concupiscence, and then he is out of all possibility of sinning.

Man before any grace come to him, hath a remote and imperfect power to doe the workes of godlinesse. Otherwise it cannot bee conceiued, how mans Will should actiuelly concur to the workes of godlinesse. *Bellar. lib. 2 de gratia & lib. arbitrio cap. 15.*

Now the question is, of the Will of man in the second estate, whether an vnregenerate man haue any Will or power, whereby he may answer God, when hee calleth, open to him, when hee knocketh, yeeld to him, when hee propoundeth saluation, and worke together with God, that worketh in him; Or whether grace worketh alone vpon the Will, and acteth it to will good, which before, it hath no actiue power to doe; and so not onely helpe it as if the Will had some naturall power of it selfe, which grace strengthneth, but quickneth the Will, and giueth it power to Will good, whereof before it was altogether destitute: the former is the doctrine of the Church of Rome, though you lappe it vp in generall tearmes, that it may not be elpied in your Thesis following.

### O B I E C T I O N.

**M**AN through the helpe of Gods grace which is neuer denied him, hath Free-will and power, both to sūe such euill, and to doe such good, as is necessary for his saluation, nor is he forced or constrained to either. Catholike Position.

### A N S V V E R E.

**T**His position might easily bee admitted, if it were not theirs, whose mindes are sufficiently knowne; but here bee two points confusedly knit together. First, that man hath power through helpe of grace. which

which if you vnderstand in the state of his corruption, is vntrue. For his vnderstanding is not daike, but darkenesse; his will not readie, but refractory to goodnesse, and must bee drawne (and who is drawne, if formerly hee were willing) so that when grace commeth to the will, it wil- leth not, and worketh together with grace; but grace findeth it vnwilling, and of an vnwilling will, maketh it wil- ling, and when it willeth, followeth it still that it will not in vaine.

*Aug. Encheri-  
dion ca. 22.  
Voluntas libera  
quia liberata,  
& in bono nul-  
lus liber esse po-  
test, nisi fuerit  
liberatus.  
De corrup. &  
gratia, cap. 1.  
Ille fecit vs fa-  
ciamus pre-  
bendo voluntati  
vires efficacissi-  
mas, qui dixit,  
faciam vs faci-  
atis, de gratia  
& lib. arbitrio  
cap. 16.*

*Contra 2. Epist.  
Pelag. ad Ro-  
m. tom. 7.*

*Nolentem efficit vt velit, volentem subsequitur ne frustra velit.* Therefore grace comming to a man in the state of corruption is not cowering, but working grace, and it findeth not the will willing, but makes it willing; but if you vnderstand it in the state of regeneration, then wee easily grant that the will is free, because it is freed, and then Gods grace, and mans will worke together. The second point is, that man is not forced or constrained either vnto good, or flye euill, which no man will or can contradict; although the will bee not addicted, but rather refractory vnto good, as being drawne, and hath no power to flye ill, but rather imbrace it; yet God forceth not, but power- fully altereth, and sweetly inclineth it to vertue, as Saint *Augustine* expresseth it, *lib. 1. ad Bomf. cap. 19.* Christ saith not, *Iohn 6.* Except hee bee led, as if hee would haue vs to conceiue, that the will went before; but he saith, is drawne, and who is drawne? if alreadie hee was willing, and yet no man commeth except he will: Therefore is he by wonder- full meanes drawne to bee willing by him, that knoweth inwardly to worke in the heartes of men; not that men should vnwillingly beleeeue which is impossible; but that of vnwilling they are made willing. And whereas *Pela- gius* saide, That grace helpeth the good purpose of euery one, and puts vnto him the studie of vertue, yet not re- luctant, nor refractory; Saint *Augustine* answereth, that it might well be said so, if it were not spoken by them, whose meaning is knowne: For, saith hee, the presence of diuine vocation

vocation formerly is procured by the grace of God to him that is reluctant; and afterward, The spirit of vertue is kindled in him now being not reluctant. And this doctrine of Saint *Augustines*, is the selfe same that the Protestants teach at this day; whereby the Reader may see that either through ignorance you mistake, or malice traduce them, as if they held that man is forced either to flye euill, or to doe good, which is a dreame of him that is awake. Sith then in this latter point, we are agreed, let vs see how you prooue the former, to witte, that the will in the first act of conuersion of an vnregenerate man is helped onely by grace, and hath a weake power of it selfe naturally to cooperate with it, and is not quickened, restored, and repaired by grace wholly.

O B I E C T I O N.

**H**EE that hath determined in his heart, being seiled, not hauing necessitie, but hauing power of his owne will, iudgeth this in heart, to keepe his Virgin doth well. This place is cited by Saint *Augustine* for the same purpose, De gra. & lib. arb. cap. 2.

A N S V V E R E.

**D**istinguish betweene the essence of the will of man, and the goodnesse and euilnesse of it, and this is easily answered: to will is naturall, to will ill, is of corrupt nature; to will well is of supernaturall grace, as *Bernard* Bern. de gratia & libero arbitrio. speakes. Our question is not, whether man hath free will; but free will to good, and so is not of the essence, but the efficacy and goodnesse of his will: This Scripture prooueth, that man hath the substance of will; for which ende Saint *Augustine* vrgeth it in the place cited by you: but the goodnesse of the will to desire any spirituall grace it inferreth not; which when *Celestius* went about to prooue against Saint *Augustine* out of the like wordes, in this chapter, let him doe what hee will, he lightly casteth it off, As De perfectione iustitia prope finem.

if faith hee, it were any great thing for a man to marrie; when wee seriously dispute of the helpe of Gods mercie.

## O B I E C T I O N.

Mat. 25. 35. 41.  
De actum cum  
felice Mani-  
cheo, cap. 8.

**C**ome yee blessed; get you away from mee yee cursed. It is no inconuenience, saith Saint Augustine, that God should say, Go into euerlasting fire, to them that by their will haue repelled his mercy; and to the other, Come yee blessed of my Father; that by their free will haue receiued faith, confessed their sinne, and done penance.

## A N S W E R.

De gratia &  
libero arbit.  
c. 16.

De bono perfe-  
runt, cap. 13.

**I**T is impossible that a man should beleue and performe acts of pietie against his will: but our question is from whence he hath this goodnesse of will, to will and performe that which is good, whether of nature, or grace, or both; Saint Augustine directly saith of grace, and pro-ueth it out of Saint Paul, Phil. 2. It is God that worketh both the will and the deede. Certaine it is, that when wee doe any good, it is not wee that doe it, but it is he that maketh vs to doe it, by giuing most powerful strength vnto the will, who saide, I will make them to walke in my statutes, and obserue my lawes and doe them; when hee saith, I will make them to doe them, what saith hee else, but I will take from you a stony heart, whereby you could not doe them, and I will giue you an heart of flesh whereby you may doe them? And hee saith, that wee haue not onely power to will good from grace, but wholly from it, and not part from our selues, and part from it, as you teach: Wee therefore will, but G O D worketh the will in vs, it is wee that worke, but G O D worketh in vs to worke, for his good pleasure. This is expedient for vs to beleue and say, this is godly, this is true, that our confession may bee humble and lowly, and the whole giuen to God: wee beleue thinking, wee speake thinking, wee doe thinking whatsoeuer wee doe, but as for the way of pietie and true seruice of God, wee are not  
fit



fit to thinke any thing as of our selues; but our sufficiencie is of God. And, Chap.6. We liue more safe, if wee ascribe the whole to him, and giue not part to him, part to our selues.

O B I E C T I O N.

**H**ee hath set before thee water and fire, to which thou wilt stretch out thy hand; before man is life and death, good and euill; what pleaseth him, shall bee giuen him. Bebold, (saith Austine, hauing cited these words) we see the freedome of mans will most plainly expressed, which in the beginning of that Chapter hee promised to shew out of holy Scriptures, and therefore it is manifest, that hee tooke this booke to bee holy Scripture; but this by the way onely: Hee that is not satisfied with these testimonies, let him take the paines to reade Saint Austine in his second Chapter of his booke of Grace and Free-will, in the seuenth Tome of his workes; where hauing cited about twentie testimonies out of the old and new Testament, to prooue mans Free-will, hee concludeth thus, with others of like sort, to wit, where it is said, Doe not this, or doe not that; and where to the doing or not doing of any thing, the acte of the will is required by Gods admonition, Free will is sufficiently declared.

Eccles. 15.  
17, 18.  
De grat. & lib.  
arbit. cap. 2.

A N S W E R E.

**A**quinas answereth; This is to bee vnderstood, as Saint Austine doeth in his Hypognost of man in the estate of pure nature, when as yet hee was not the seruant of sinne. And Saint Austine in the place alleadged by you, vseth them, to prooue the substance of the will free from coaction; which we subscribe vnto. But when they were vrged against him by Celestius, to proue the goodness of the will, as you now doe against the Protestants, to inferre, that the will hath a weake power of it selfe, to will good, which grace onely helpeth; hee answereth directly, that it is God, who inspireth into vs loue, to

22. q. 109.  
art. 8 ad Tert.

De perfectione  
Iustitie.

chuse good; and being chosen, giueth abilitie to performe it. And that *Austine* thus distinguisheth of the will, it is euident, by that which hee deliuereth, *Cap. 15. De grat. & lib. arb.* There is alwayes in vs Free-will, but it is not alwayes good; but the grace of God is alwayes good: and by this grace it commeth to passe, that man, who had before an euill will, hath now a good will. So that by this doctrine man hath not lost the substance of Free-will, but the goodnesse of it: which two points are the summe of his booke *De gra. & lib. arb.* The former whereof hee prooueth in the three first Chapters; the other in them that follow; and neither of them either helpe you, or crosse vs.

## O B I E C T I O N.

**O**F the iudgement of the most ancient Church (to wit, of the second hundred yeeres after Christ) heare the confession of the Centurists: these are their words; There is almost no point of doctrine, which so soone began to bee obscured, as this of Free-will. And after in like manner, *Clemens* doeth enery where teach Free-will: that it may appeare, not onely all the Doctours of this Age meaning the second Age after Christ, to haue bene in the same darknesse, but also in the ages following, their darknesse did more increase.

## ANSVVERE.

**O**Vr answer is, that the Fathers in those times, who were to conuince the heresies of the Manichees, Valentinians, and Marcionists concerning the Fates and necessities of all euents, spake securely of Free-will, vntill the heresie of *Pelagius* sprung vp; which then awakened them, to enquire more seriously into the nature of it, as Saint *Austine* answered *Iulian* the Pelagian, concerning *Chrysost.* lib. 1. contra *Iul.* cap. 2. *Chrysostome*, saith he, disputing in the Catholique Church, did thinke his words would no otherwise bee conceiued. There was then no  
such

such question made concerning this thing; you had not as yet raised your contention, and therefore he spake more carelesly: which thing is confessed by your owne men to bee true. The Fathers, saith *Sixtus Senensis*, while they strue with all their strength, to rake out one errour, haue oftentimes either fallen, or at least seeme to fall into another; like husbandmen, who desiring to make strait the crooked body of a young tree, by immoderate bending, exceed measure, and draw it into a contrary and diuers forme: change the name of Centurists into *Senensis*, and then the quarrell is at an end.

*Sixtus Senensis in prefat. lib. 5. Biblioth.*

*Man hath no naturall power to slie euill, or doe any Spiritual good, except grace not onely helpe his will, but alter it, quicken it, repaire it; and of vnwilling, make him willing.*

*Ambrusius.*

*Genes. 6. 5.* The Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.

*Ierem. 13. 23.* Can the Blackamore change his skinne, or the Leopard his spots? then may you also doe good, that are accustomed to doe euill.

*Ezech. 36. 26.* A new heart will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh: and I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my Iudgements, to doe them.

*Iohn 6. 44.* No man commeth to me, except the Father which hath sent me, draw him.

*2. Cor. 3. 5.* Not that wee are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie is of God.

*Ephes. 2. 1.* And you that were dead in trespasses and sinnes, hath he quickened.

*Phil. 2. 13.* It is God that worketh in you both the will and the deede.

*Coll. 2. 13.* And you that were dead in sinnes and vncircumcision of the flesh, hath hee quickened together with him, forgiuing you all your trespasses.

*Aug. de natura  
& gra. cap. 35.*

Why doe wee presume so much of the power of nature; it is wounded, maymed, vexed, lost; let vs freely confesse it, not falsely defend it.

*De bono perfe-  
uerant, cap. 13.*

It is certaine that wee are willing when wee are so, but it is he that maketh vs so; of whom it is said, It is God that worketh the will in vs; it is certaine that wee worke when we doe so, but it is hee that giueth vs this working power, by adding vnto our will most effectually strength, as if hee said, I will make you worke.

*De grat. &  
libero arbit. c. 16.*

Except God first make vs to be willing, and then worke with vs beeing willing, wee shall neuer bring to passe any good worke.

*De correptione  
& grat. cap. 1.*

Wee must confesse that we haue Free-will both to good and euill; but in doing euill, every man both iust and vniust is free, and in doing good none can be free, vnlesse he be freed by him, that said, If the Sonne free you, then are you free indeede.

*Bern. de grat.  
et liber. arbit.*

To will is in vs by Free-will, but not to performe our will: I say, not to will either good or euill, but onely to will, for to will good is a gift of grace, to will euill is a defect. Free-will maketh vs willing, but grace maketh vs well-willing; from Free-will wee haue power to will, but to will well cometh of grace.

*Bas. Cont. de  
humilit.*

There is nothing left thee, O man, to be proud of, who must mortifie all that is thine owne, and seeke for life to come in Christ; the first fruits whereof, wee haue already attained in Christ, owing all, euen that wee liue, to the grace and gift of God; for it is God that giueth both the will and the deede, according to his good pleasure.

The

The three and thirtieth Contro-  
uerſie, of the poſſibility of obſer-  
uing Gods Commande-  
ments.

O B I E C T I O N.

**I**T is not impoſſible for a man aſſiſted with Gods  
grace, to obſerue and keepe all Gods Commande-  
ments.

A N S V V E R E.

**I**N the ſtate of integrity, abſolute obedience vnto the  
law, according to all parts and degrees thereof, was  
poſſible to man, as it was vnto the Angels; but in the ſtate  
of corruption, to men vnregenerate, the fulfilling of the  
law is ſo impoſſible, not by imbecility of nature wherein  
hee was created, but infirmity of minde whereunto hee is  
fallen, that hee cannot beginne, much leſſe performe any  
obedience acceptable to God: For an euill tree cannot  
bring forth good fruit, *Mat. 7. 18.* And the wiſdome of the  
fleſh is enmity againſt God, and not ſubieſt to the law, nor  
can bee, *Rom. 8. 7.* Can an Ethiopian change his ſkinne  
or the Leopard his ſpots? then may they doe good that  
are taught to euill, *Ier. 13. 23.* And as for the regenerate,  
in the ſtate of reparation and riſing againe, true it is that  
the grace of Chriſt can make the law poſſible vnto him if  
he would, but hee doth not whatſoeuer he can, but what  
his wiſdome doth diſpoſe, who hath ordained, that our re-  
ſtauration ſhall not be perfected at once, but ſucceſſiue-  
ly accompliſht,

*Non imbecilli-  
tate natura ſed  
animi laſſitudi-  
ne, Ierom. Dial.  
1. cont. Pelag.*

*De peccat. meritis.*  
*lib. 2. cap. 7.*

*lib. 1. retract.*  
*cap. 19.*

*Illud quod dicunt sine vilo peccato aliquos homines vixisse in hoc saeculo vel vivere, optandum est ut fiat, supplicandum est ut fiat, mandatum ut fiat, non tamen quasi factum fuerit, considerandum, Aug. cont. Pelag. 1. 2. c. 10.*

complisht, as Saint *Paul* teacheth, *1. Cor. 4. 16.* Our inward man is renewed dayly: Certainly, hee that is dayly bettered, is not altogether good; hee that is continually renewed is not wholly perfected: and in as much as he is not perfect in the newnes of the spirit, so much is hee in the oldnesse of the flesh: and to what purpose doth Christ charge vs continually to pray, Forgiue vs our debts, if wee had no debts, whereby wee are obnoxious vnto him? But whether we respect, *malum innatum*, our naturall corruption, which like to a Iebusite, will neuer bee forced out of vs; or *malum seminatum*, those actuall sinnes, which often ouertake vs, For in many things we offend all, *1. Sam. 3. 2.* wee are forced to cry out with *Dauid*; Enter not into iudgement with thy seruant, *Psal. 143. 2.* and to resolute with the Apostle, *Act. 15. 10.* That the law is such a yoke, that neither wee nor our fathers are able to beare; howbeit this yoke is made easie vnto them, by the imputation of the satisfaction of Christ, whereby the curse of the law is not extended against them. Secondly, by the remission of their sinnes, for all the commandements are then kept, when that which is not, is pardoned, as Saint *Anselme* saith. Thirdly, by inchoation of new obedience, wrought in them by the holy Ghost, whereby though they fulfill not the law, in that high pitch of perfection which it requireth, excluding all defect; yet in regard of their desire, they labour without hypocrisie, seriously to obserue, and sincerely to obey whatsoever the Lord hath prescribed vnto them; and concerning the inward mandeligh in the Law of God, *Rom. 7. 22. Psal. 119.* On the other side your Church teacheth, that grace doth so perfect the nature of man, that hee may not onely eschew all mortall sinne during this life, and performe the Law perfectly, but that hee may doe more then the Law requireth, and so both merit for himselfe & supererrogate for others which want merits of their owne, as your Rhemists teach *1. Cor. 9. 16. 2. Cor. 8. 14.* Which is a grosser error then the Pelagians



Pelagians, who iumpe with you in the former, as Saint *Austine* teacheth, but leaue you in the latter and prouder heresie.

O B I E C T I O N.

**T**HE iudgements of our Lord bee true iustified in themselves, to bee desired aboue gold, and much pretious stone, and more sweete then the hony. and the honycombe; for thy seruant keepeth them; in keeping them is much reward. Psal. 118. 10.  
11. 12.

A N S V V E R E.

**Y**Our vulgar translation hath furnished you with this Argument, or else you had lacked it. For according to the Hebrew it is to bee read; for in them thy seruant is inlightened, and not, keepeth them; and so *Arius Montanus* interprets it. But wee will take your words. Did *Dauid* keepe the Law in that perfection which it requirereth? Why then did hee presently pray vnto God for the remission of his secret sinnes, *vers. 13.* Hee kept not then Gods Commandements in that high degree which is exacted by the Law, excluding all defect, but in regard of his serious indeauor, and vntained desire to obey God according to all his precepts.

O B I E C T I O N.

**T**hey were both iust before God, walking in the Commandements and iustifications of our Lord without blame. Luke 1. 6.

A N S V V E R E.

**I**T is one thing, saith Saint *Austine*, to walke in the Commandements of God without reproofe which *Zachary* performed, another without sinne, which hee did not. For that hee was stained with sinne his office conuinceth, who was a Priest, and Priests were to sacrifice as well for their owne sinnes, as for the sinnes of the people. Besides this and other places of Scripture, that *De perfectione  
iustitie.*

speake of the perfection and integrity of the Saints, as of *Noah*, *Gen. 6. 9.* of *Dauid*, *Acts 13. 22.* and here of *Zacharias*, speake of perfection of legall iustice before men, and obseruance of externall worship of God, for which, those that are not called and are enemies of the Church are said to be without reproofe. *Phil. 3. 9.*

## OBJECTION.

Mat. 11. 28.

**T**AKE up my yoke upon you and learne of mee for my yoke is sweet, and my burden light.

## ANSVVER.

Prosper sent.  
212.

**T**HE morrall Law which is a yoke not to bee borne, is not that which Saint *Mathew* tearmes here a sweet yoke, but the doctrine of the Gospell and the discipline of Christ which is called easie, because God giueth the elect his holy spirit whereby freely and cheerefully they beginne new obedience, and couereth their defects with the blood of Christ. For no other reason saith *Prosper*, is Christs burthen said to bee light, but for that hee giueth his holy spirit, whereby Charity is shed abroad in our hearts, that freely wee may doe that with loue, which another seruilely performeth with feare.

## OBJECTION.

1. Joh 5. 3.

De nat. & grat.  
cap. 69.

**A**ND in another place, his Commandments are not heauie, Saint *Austine* saith, it being most constantly beleened that the iust and good GOD could not commaund impossible things, wee are admonished what wee ought to doe in easie things, and what to aske in hard things, for all things to Charity are easie, according to which it is said, that his Commandments are not heauie.

AN-

A N S W E R E.

**G**ODS Commandements are not grievous, because that which is grievous, that is, the guilt and punishment of disobedience is abolished by the blood of Christ: And our infirmity by which they were grievous, begunne to bee healed by the Spirit of God, that giueth vs ready willingnesse, not perfect ability to performe them. And this is plainly Saint *Austines* meaning in the Chapter vrged by you, where he saith, All things are easie to loue, according to that which is written, that his Commandements are not heauy, speaking of the readinesse and desire which Gods children haue to performe them: and not of the perfection and absolute obedience which they yeeld vnto them; which yet is plaine, for that Saint *Austine* acknowledgeth that loue whereby we performe Gods Commandements, not to be perfect in this life, by reason whercof wee fall into sinne, fulfill not perfectly Gods Law: such Charity as cannot bee increased in this life, saith he, is in no man, and as long as it may be increased, that which is lesse then it ought to bee is of corruption; by reason of which there is not one iust man vpon the earth, that doth good and sinneth not, by which corruption it commeth to passe, that no man liuing shalbee iustified in Gods sight. In whose steps Saint *Bernard* also treadeth, How should that bee commanded which could not possibly bee fulfilled, or if you will haue it onely to commend the effect of Charity, I will not stand in contention with you, so that you grant thus much to mee, that it cannot or euer shalbe fulfilled in this life by any man.

*Epist. 29. ad Ieronim.*

*Ser. 50. in Cant.*

O B I E C T I O N.

**T**He diligent Reader may please to see what Saint *Austine* writeth of this point in his Booke, De perfectione iustitiz cap. 10. tom. 1, where for the prooffe of this Catholike doctrine,

D d d 2

besides

besides other testimonies, hee alledgeth that this commandment, that I command thee this day is not alone thee, nor so farre off; &c. Deut. 30. 11. and after.

## ANSVVERE.

**T**HIS is not to bee found in the place alledged by you; for that booke is not distinguished into Chapters, but obiections of *Celestinus* the Pelagian, and answers of *S<sup>t</sup>. Augustine*, in the 10. whereof there is not any thing concerning this point: but in the seuateenth reason I finde it obiected by *Celestinus*; so wisely you take the obiection for the answer: Yea, in that booke Saint *Augustine* is so directly on our side, that I wonder at your forehead that durst remit your Reader to that Treatise, wherein so manifestly hee contradicteth you: see a place or two, There shall then bee full iustice, when full sanitie, then full sanitie, when full charitie, for charitie is the fulfilling of the Law; then there shall bee full charitie, when wee shall see him as hee is, for nothing shall be added to dilection when faith commeth to vision. Heere it is plaine, that loue being the fulfilling of the Law, yet in this life is not full, whereby it may fullfill the Law. And reason seuateenth, It is one thing for a man to bee without sinne, which is spoken onely of Christ in this life, and another without complaint, which may truely bee saide of many iust in this life: because there is a certaine manner of good life, of which in humane conuersation there can bee no iust complaint; for who will complaine of that man that wisheth euill to none, and faithfully counselleth them whom hee can, and hath no desire to reuenge wrongs, that hee may say truely, Forgiue euen as wee forgiue; and yet in that which hee saith truely, forgiue euen as wee forgiue, hee declareth himselfe not to bee without sinne. Loe in the iudgement of Saint *Augustine*, None is without sinne in this life, except the Mediatour, though many may bee without offence.

OBJECTION.

O B I E C T I O N.

**T**HAT the iustification of the Law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit. Loe heere the Law fulfilled by those that walke not according to the flesh.

A N S W E R E.

**Y**OVR glasse corrupteth the text, for the Apostle saith not, The righteousness of the Law is fulfilled by vs, but in vs; thereby declaring what wee should doe, not what we doe: For our righteousness now is begun in this life, but is not perfected till death, and so the Law is fulfilled according to those severall parts which the spirit inableth vs to performe, not according to that degree of perfection which the Law requireth.

*No man hath the grace of God in so great perfection in this Antichristian life, that hee can keepe all Gods commandments, according to that high degree of perfection which the Law requireth.*

*Eccles. 7. 20. There is not a iust man vpon the earth, that doth good and sinneth not.*

*Prou. 20. 9. Who can say, my heart is cleane, I am pure from my sinne?*

*Psal. 143. 2. Enter not into iudgement with thy servant, for in thy sight shall no man living be iustified.*

*Rom. 7. 21. I finde then a law, that when I would doe good, euill is present with mee; for I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my minde, and bringing mee into captiuitie to the law of sinne.*

*1. Ioh. 1. 8. If wee say wee haue no sinne, wee deceiue our selues, and the truth is not in vs.*

*Psalms*. 130. 3. If thou Lord shouldest marke iniquities, O Lord, who shall stand?

*Phil.* 3. 12. Not as that I had alreadie attained, either were alreadie perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.

*James* 3. 2. In many things wee offend all.

*Ambros. comment in Gal.* 3.

The commandements are such, as that it is impossible to keepethem.

*Aug. in Tisa.* 31

Who can glory that he hath a pure heart, or who will glory that he is freed from sinne.

*Retract. lib. 1. cap. 19.*

All the commandements are then reputed done, when that is forgiven which is left undone.

*De gratia et lib. Arbit. c. 16.*

The Palagians thinke they haue spoken much, when they say, God would neuer commaund, what hee knew impossible for man to performe, as if euery bodie knew not so much; but therefore he commaundeth things impossible, that wee might know what to craue of him; for our faith by prayer obtaineth that which the Law requireth.

*Ber. in Cantic. ser. 50.*

Therein thou must yeeld to mee, that the commandements neither haue beene fulfilled in this life by any man, nor can bee: For who dare challenge that to himselfe, which Saint *Paul* confesseth hee could not comprehend; neither was our Master ignorant, how the weight of the Law exceeded mans strength, yet hee thought it profitable thereby to giue them warning of their owne insufficiencie, that they might knowe to what righteousness they should bend as farre as they might: By commaunding therefore things impossible, hee made not men sinners, but humbled them, that euery mouth might be stopped, and the whole world made subiect to God; when no flesh shall bee iustified in his sight, by the workes of the Law.

*Ierom. rom. 2. Epist lib. 2. aduersus Pelag. pag. 287.*

If wee doe not that which we would, but that which we would not, how say yee, that a man might bee without sinne



none, if hee will? behold, the Apostle, and all beleeuers cannot fulfill that which they would.

It is impossible to fulfill the whole Law, as it is said, *Acts 15.* Why goe ye about to impose that yoke, which neither we nor our fathers are able to beare. *Aguin in 3. cap. ad Galat. lect 4.*

## The foure and thirtieth Contro- uerſie, of works of Superero- gation.

### O B I E C T I O N.



*Man by the helpe of Gods grace may doe many things not commanded, but onely counſelled; or which is the ſame, may doe workes of Supererogation, which are of more perfection, then the Commandements.* Catholike Poſition.

### A N S V V E R E.

**S**uperarrogant are your dreames, which imagine you can doe more then God commandeth, and bee more perfect then hee requireth by his Law; a doctrine not heard of in the Scriptures, vnknown vnto the Fathers, but flatly contradicted by both. For though it were granted, that there were Euangelicall counſels, yet the actes thereof are not of an higher and more excellent nature, then the actes of the Law: For the precepts thereof require all the actions of vertue, in the beſt ſort they can bee performed, whereas counſels, ſaith *Gerson*, are conuerſant in ſhewing vs the meanes, whereby more eaſily wee may attaine vnto the height of vertue. But your thoughts are transcendent, that Euangelicall counſels  
are

*Gerson de concil.  
Euang ad Galat.  
lect 4.*

*Bell de Monar.  
lib. 2. cap. 7.*

are of greater perfection; and your Diuines define them to bee good works commended by Christ, not commanded; shewed vnto vs, not charged vpon vs, differing from precepts in a fourefold respect. First, in regard of the matter; for that the matter of the precept is ealier, of a counsell harder: the former deducted out of the principles of nature, the latter surmounting it. Secondly, in regard of the subiect: for precepts are common to all, counsels not so, but appropriate to some. Thirdly, in respect of their forme; for that a precept binderh by it owne force, but a counsell is put in the choice of man. Fourthly, in respect of the end, or effect; for that a precept obserued hath a reward, not obserued, punishment: but a counsell, if it bee not obserued, hath no punishment; if obserued, hath a greater reward. Such counsels are your vowes of voluntary pouertie, violent virginities, blinde obedience. All these things wee denie, and maintaine, that all these counsels which God giuerh vs, are comprised vnder the precepts, being wayes and meanes, the better and easier to performe the Commandements themselves. For if Princes command when they entreat, as *Plato* speakes, much more doeth God, when hee counselleth, as *Renelat.* 3. 18. I counsell thee to buy gold of me, tried by fire, that thou mayest berich.

### O B I E C T I O N.

*Math. 19. 21.  
Super 1. Cor. 9.*

**I**F thou wilt bee perfect, sell the things thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow mee. Some things, saith *Chrysostome*, he commandeth, some things hee leaueth to our owne free-will: for hee said not, Sell that thou hast; but if thou wilt be perfect, sell that thou hast: and much more to the same purpose, hath that holy Father in that place.

A N-

ANSVVERE.

**T**His is not a generall counsell giuen to all, but an especiall commandement giuen to to this yong man, to conuince him of errour, and vaine ostentation. that had bragged, he had kept all the Commandements of the second Table; to manifest this errour, and to shew how farre hee came short of those dueties of charitie, in regard of that loue he carried to his wealth; which possessed him, and not hee them: Christ biddeth him to sell all, and to giue vnto the poore, thereby to discouer vnto him the hypocrisie of his owne heart, that loued his riches better then his brethren. So *Gaudentius Brictianus*; When hee bragged (saith hee) that hee had kept all; yet for the present hee could not bee drawn to obserue one precept, to wit, to bee mercifull vnto the poore. So the Fathers vse to terme this. not a counsell, but a commandement of selling all, as *Saint Austine*, Ep. 89. qu. 4. Of leauing the world as *Hillary in Matth. cap. 29*. And *Chrysostome* contradicts it not. when he saith, Somethings hee commandeth, some things hee leaueth to our owne choice: For Gods precepts are twofold, either those that are common to all, or such as are particular vnto some, in respect of the gift and vocation of God. as the Apostle saith, 1 Cor. 7. 17. As God hath giuen the gift vnto euery man, as the Lord hath called euery one, so let him walke. The Fathers vsually call the former precepts, the latter counsels: not because they are not precepts, but because they are not common, obliging all; but such alone, as haue the particular gift and calling of God: and such a precept was this of selling all, and following Christ, giuen to this yong man.

Ep. ad Ger.

OBJECTION.

**A**S concerning virgines, a commandement of our Lord 1 Cor. 7. 25. how not but counsell I giue, as hauing obtained mercy of our Lord to be faithfull.

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AN-

## ANSVVER.

**T**Hese words beeing vnskilfully translated; haue occasioned the errour wherein you are now intangled; for they are not to bee read, I giue my counsell, but my iudgement; the word is not *βουλη* but *γνῶσις*, and *γνῶσις* sentence or iudgement belongeth to the minde, but *βουλη* counsell vnto the will: the tence then of Saint *Paul* is, That hee had no expresse commandement of location in marriage, or abstaining from it; for there was none in the Law, but his iudgement was, that he that had the gift should abstaine, hee that wanted it should marry, and this his iudgement is a commandement, not a counsell only, as you conceiue, seeing hee speaketh it not of himselfe, but by the spirit of God, ver. 40. and euen in this had receiued mercy, to bee faithfull; as then it was faithfulness in him to giue it, so likewise was it in them to follow it.

## OBJECTION.

*De sanct. virg.  
cap. 14.*

**B**Ecause, saith Saint *Austine*, by auoyding sinne, or obtaining remission thereof, life euermlasting is to be got, in which there is a certaine excellent glory, not to bee giuen to all the blessed, but to some certaine, for the obtaining whereof, it doth little auaile to bee free from sinne, vlesse something be vowed to our Deliuerer, which to haue not willed, is no sinne, but to haue vowed and performed is praise-worthy: therefore hee saith, I giue counsell as hauing obtained mercy to be faithfull.

## ANSVVER.

**V**Hen Saint *Austine* saith, That something is to bee vowed to our Deliuerer, which to haue not willed, is no sinne, to haue vowed and performed is praise-worthy; his meaning is, that not to haue willed it, is no sinne, by the common commandement giuen to all, and to haue vowed and performed it is praise-worthy, not of it selfe, but for the promoting and setting forward of the kingdome

kingdome of God : the thing then that Saint *Austine* speaketh of, is Virginity, which is not commanded by any generall precept common to all, but by the speciall gift and vocation of God, which euery one that hath it ought to preferue, the better to promote Gods kingdome, otherwise, as *Clement* saith, Virginity is nothing worth, if it be not for the loue of God.

O B I E C T I O N.

**T** Here are Eunuches, which haue gelded themselves for the kingdome of heauen; hee that can take it let him take. *Matth. 19. 12.*

A N S V V E R E.

**T** Here be three sorts of Eunuches, saith Christ. Some naturally, some by violent necessity, some by speciall vocation; to this third sort, the beginning of their continencie is the singular gift of God; the law that leads them to it, the vocation of God; the end wherefore they doe it, is the propagation of the kingdome of God: heere then is no counsell, but a commandement for them to containe, that haue this gift and vocation of God.

O B I E C T I O N.

**H** Ave care of him, and whatsoeuer thou shalt supererogate, I will at my returne repay thee. *Saint Augustine* alluding to these two places saith, Thou that yet haue not vowed, who can take, take, runne with perseverance that you may obtaine, take euery one his sacrifices, and enter into our Lords court, not of necessity, but hauing power of your owne will; for as it is said, Thou shalt not kill, it cannot so bee said, Thou shalt not marry; for these things are exalted, they are proffered, if they bee done, they are commended, if the other bee not done, they are condemned; in these things God commandeth a debt, in those, what you shall supererogate or bestow more, he will render at his returne; with much more to the same purpose in the

*Luke 10. 35.*

*De sancti virg. c. p. 30.*

whole booke, where hee prooueth, Virginity to be onely a counsell, to be more perfect then wedlocke, and to haue a greater glory in the next life.

## ANSVVERE.

**A** *Quinas* shall answer, that an argument may onely be drawn from the litterall sence, and not from allegories, as Saint *Austine* saith in his Epistle against *Vincensium* the Donatist, 1. part. q. 1. art. 10. Now this is a parable or allegory, the intent whereof, is not to shew, whether men can doe more then is commanded, but whom we are to repute our neighbour: when Saint *Austine* saith, That obedience to the law is a debt, to counsels is not, and that some things are exacted, others proffered, his meaning is, that they are not exacted by any precept common to all other men, but he denyeth not, that they are exacted by the gift and speciall vocation of God, at their hands that haue such gifts communicated vnto them, and therefore hee wisely distinguisheth betwixt a common precept, and a speciall, which hee calleth a counsell. because it is not comprised in the law of precepts; and so hee and other Fathers, put virginity about the law, because it is about the ordinary obseruation of the law, among other Christians.

## OBJECTION.

**B**UT for the doctrine of the ancient Church in this point, I neede no other witnesse then Master Caluins owne confession, set downe in these words; *This, say they, hath from furthest memory beene obserued, that they which would dedicate themselves wholly to our Lord, should binde themselves with the vow of continency: I grant indeede that this manner hath also beene of ancient time receined, but I doe not grant, that that age was so free from all fault, that whatsoever was done might bee taken for a rule.*

Lib. 4. Inst. cap.  
13. §. 17.

ANSVVERE.



ANSWERE.

**I**T is an vsuall thing with you Romanists, to proclaime to your selues victorie out of the maimed and misconstrued sentences of your aduersaries, but if you had well obserued *Caluins* words, you would haue found they aduantaged you not: for that which you haue to prooue, is that a regenerate man may doe more things then are commanded, and of greater perfection then the Commandements. Is there any thing in *Caluin* that soundeth to this purposeth? He saith not, that the auncients acknowledged their vowes to bee of greater perfection then precepts, or that they merited an higher degree of glorie, then the obseruation of the Commandements: of these *Caluin* speaketh not a word, but first he bringeth in your obiection, This, say they, hath from the furthest memory beene obserued &c. Then hee answeres, I grant the manner hath bene of ancient: where he reprooueth not the vow of Continency in them that haue the guift, but in them that first vowed before they receiued it as appeareth in his words going before these which you haue cited; they promise vnto God perpetuall virginity, as if they had covenanted with him before, that hee should free them from the necessity of marriage; neither may they say, that they vow vpon confidence of Gods grace: for when he saith that it is not giuen to all, we may not conceiue confidence of this speciall guift.

*No man can doe more then God hath commanded him, nor workes of greater perfection then the Law requireth.* *Antithesis.*

*Math. 5. 48.* Be you perfect as your heavenly Father is perfect.

*Deut. 6. 4.* Heare O Israell, the Lord our God is our Lord, and thou shalt loue the Lord thy God with all thy soule, and with all thy might.

*Luk. 17. 10.* So likewise yee when you shall haue done  
Ecc 3 all

all those things which are commanded you, say, We are vnprofitable seruants, wee haue done that which was our duty to doe.

*Phil. 4. 8.* Finally brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are louely, whatsoeuer things are of good report, if there bee any vertue, & if there be any praiſe, thinke on these things. Which you haue both learned and receiued, and heard and seene in me, these things doe.

*Iust in de spir.*  
*1. c. vii.*

This is the first precept of Iustice, whereby we are commanded to loue God with all our heart. with all our soules; whereunto there is another annexed of louing our neighbour, which wee shall fulfill in that life, when wee shall see him face to face; but therefore now this is commanded vnto vs, that we may bee admonished, what wee ought to seeke by Faith, whither wee ought to send our hope, and forgetting that which is behind to stretch our selues to that which is before, and by this, as I conceiue, hee hath profited much in that iustice which is to be perfected. who by dayly profiting knoweth how far he is from perfection of iustice.

*Ibidem.*

It pertaineth to that immortall life. Thou shalt loue the Lord thy God with all thy heart, but vnto this life, Let not sinne raigne in your mortall bodie; to that life, Thou shalt not lust, to this, Goe not after thine owne lusts.

*De perfecti.*  
*iustis.*

In which fulnesse of Charity, to wit in heauen, that precept shalbe fulfilled, Thou shalt loue the Lord thy God with all thy heart; for as long as there remaineth any thing of carnall concupiscence, which by continency must bee bridlede, God is not altogether loued with all the heart.

*Amb. ser. 16.*  
*in Psal. 119.*

When wee haue done that which is commanded vs, wee must not strait waies bee exalted, as if we had performed all the duties of our seruice: for who can be equall in his seruice for so great a benefit of saluation? who can pay that which he hath receiued?

The

The five and thirtieth Controversie, of Priests not marrying.

OBJECTION.

**I**T is most conformable to the doctrine of holy Scriptures, and practise of the ancient Church, that all Priests and other Church men should vow perpetuall chastity, and lead a single life.

ANSWER.

**T**HE Scriptures are so plaine, and the practise of the Primitive Church so firme for the marriage of those that are in sacred orders, if they want the speciall gift of continency, that I wonder you would prostitute your credit to publish the contrary: For auoyding fornication, saith *Paul*, 1. Corinth. 7. 2. let euery man haue his owne wife; and at large he describeth how a Bishops wife should comport and carrie her selfe, 1. Tim. 3. 2. And on the contrary the forbidding of marriage he termeth 1. Tim. 4. A doctrine of diuels. In the Canons of the Apostles, which you admit of, this is the first, A Bishop, Priest, or Deacon shall not vnder pretence of religion forsake his wife; If hee reiect her, let him bee excommunicate, if hee perseuere, let him bee deiected. And *Ignatius*, Saint *Iohns* scholler wisheth that hee may bee found in the kingdome of heauen, at the feet of *Abraham*, *Isicke*, *Iacob*, *Ioseph*, *Esay*, and other Prophets, of *Peter* and *Paul*, and other Apostles who were married. *Nazienzen* reports of Saint *Basil*s father, that in the state of marriage hee held the life and order

*Ignatius ad  
Philadelphien-  
ses.  
Naz. Monol.*

S. 2 lib. 1, ca. 11

Auct. p. 460.

Caiet. in 9.  
pasc. iii. 1.  
tract. 27 vers.  
31. de cal. ba-  
cu sacer.

order of a Bishop. When the case was put to the Councell Nice, whether Priests might marrie, *Paphnutius* stood vp and staied the Decree that should haue pailed for the restraining of it, and the Synode commended the opinion of *Paphnutius*, saith *Sozomen*; nay almost eleuen hundred yeeres after Christ, when *Gregory* the seuenth would haue imposed it vpon the Clergie, this, saith *Auentine* to many Bishops and other learned and good men, seemed a new doctrine and pestilent heresie, as euer troubled any Christian kingdome: Yea one of your owne Cardinals hath written thus, that excluding the Churches Lawes, and standing onely to that which wee haue from Christ and his Apostles, it cannot bee prooued by any reason or authoritie, that speaking absolutely the Priest sinneth in marrying, but reason rather leadeth to the contrary in that holy order; neither as they are orders, neither as they are holy can hinder marriage; and presently concludeth that Priesthood doth not breake the contract of marriage, eyther before or after ordination, if we stand onely to those things which wee haue from Christ and his Apostles. Let vs now see how you prooue the contrary.

## O B I E C T I O N.

1. Cor. 7. 32.

**I** Would haue you without carefulnesse, bee that is without a wife is carefull for the things that pertaine to our Lord, how bee may please God; but bee that is with a wife, is carefull for the things that pertaine to the world how he may please his wife, and bee is diuided.

## A N S V V E R E.

**T**HIS and the next place vrged by you, concludeth no more against Priests, then it doth against the marriage of any other person: Dorth not this sufficiently shew you to bee the men of whom Saint *Paul* forewarneth, 1. Tim. 4. 2. They shall speake lies in hypocritie, forbidding to marrie: Secondly, though virginittie bee better then

then marriage in this respect that it freeth men more from worldly affaires, yet it followeth not that it is generally better for all men: For much better is it to bee troubled with them, then with an impure soule and vncleane bodie, which cannot bee auoyded without marriage, in them that lacke the gift of continencie. Thirdly, experience hath sufficiently taught, that your single Priests haue been more greedie of the world, more fettered in couetousnesse, then those that haue beene married; whereupon sundry Canons haue beene enacted to restraine their immoderate cares of aduancing their friendes and kinsmen, which needed not if they had not beene caught in the snares of couetousnesse. As then our Sauour, when hee forbiddeth men to haue their hearts oppressed with surfetting and drunkennesse, and with cares of the world, prohibiteth not care of wife and children, but immoderate sollicitude and anxietie for the world: no more doth *Paul* discommend the cares that accompany marriage, so that they be moderate and guided by grace. *Bell, de Cleric. l. 1. c. 8.*

O B I E C T I O N.

**N**O man being a Souldier to God intangleth himselfe with secular businesse, that hee may please him to whom hee hath approoned himselfe. *2 Tim. 2. 4.*

A N S V V E R E.

**S**ECULAR affaires are twofolde, either such as belong to a man and his vocation, or such as concerne him not; the Apostle speaketh of the second sort, not of the former: otherwife hee should contradict himselfe, when he maketh this one qualitie of a good Bishop, that hee ruleth well his owne house, *1. Timoth. 3. 4.* Secondly, marriage though it be *temporalis in seculo*, an affaire of this life, yet it is not *temporalis* and ouerbusie negotiation of this life; your selues tearme it a Sacrament: therefore not of the nature of those things which Saint *Paul* prohibites.

## OBJECTION.

Luke 1. 23.

**A**fter the dayes of his office were expired, he departed into his owne house: It is plaine heereby, and elsewhere that the Priests of the olde Lawe did abstaine from their wines during the time of their office, which they exercised by turnes.

## ANSVVERE.

**T**here is a great disparitie, betwixt the Priests of the Law, and the Ministers of the Gospel in this kinde; for the Law required externall sanctification, vnder a ceremoniall and figuratiue obseruation; which vnder the state of the new Testament is abolished: and therefore the Priests when they went vnto the Tabernacle, abstained not onely from their wiues, but from wine, Leuit. 10. 9. From funerals, Leuit. 21. 1. From thauing, Verse 5. In which your Priests now imitate them not, neither are they chargeable vpon the Ministers of the Gospel.

## OBJECTION.

1. Reg. 21.  
3. 4. 5.

**I**f thou haue any thing at hand, yea if but fine loanes, giue mee, or whatsoeuer thou shalt finde: and the Priests answered Dauid, saying, I haue no Lay bread at hand; but onely holy bread, if thy seruants bee cleane, especially from women. And Dauid answered the Priest, and said vnto him; And truly if the matter bee concerning women, wee haue refrained our selues from yesterday, and the day before: Now if such cleannesse, euen from the lawfull vse of women, was required in Lay men to eate the unhallowed bread of the olde Law, which was but a bare figure of that which is offered in the new Law; what cleannesse may wee thinke is required in Priests themselues of the new Law?

ANSVVERE.



ANSVVERE.

**T**He holie selfe which God requireth of the Ministers of the Gospel, is spiritual and internall, not as in the old Testament, ceremoniall, vnder an externall rite, which God required, not onely of the Priests, but of the people also, when they drew neere vnto him, *Exod. 19. 15.* and therefore the argument is of no force, from one to the other, concerning Priests, no more then it is concerning the people.

OBIECTION.

**F**or the practise of the ancient Church in this point, I will onely alleadge the second Conncell of Carthage, where Saint Austine was present, which saith thus, *It pleaseth all the Bishops, Priests and Deacons to abstaine from wines; that wee may also obserue that which the Apostles taught, and antiquitie obserued.* *Conc. Carth. 2.  
Can. 2.*

ANSVVERE.

**T**His Canon you haue falsified, for it is not to bee read, That Bishops, Priests and Deacons abstaine from wiues: but it pleaseth vs, that all which minister at the Altar, should obserue sobrietie, which is nothing else, but that which Saint Paul requireth, *1. Timoth. 3.* and *Tu. 1.* and this all of vs, whether married or single, doe truly professe. *Exagumalis  
moris.*

*It is contrary to the doctrine of the holy Scripture, and Antisthesis, practise of the Primitive Church, that Bishops, Priests, and Deacons, not hauing the gift of continencie, should vow and lead a single life.*

*1. Cor. 7. 2.* For the auoyding of fornication, let euery man haue his owne wife, euery woman her owne husband.

1. *Cor.* 7. v. 9. If they cannot containe, let them marrie : for it is better to marry, then to burne.

1. *Tim.* 3. 2. A Bishop must be blamelesse, an husband of one wife, vigilant, sober, &c.

*Tit.* 1. 6. If any man bee blamelesse, the husband of one wife, hauing faithfull children, not accused of riot, or vnruely.

1. *Tim.* 4. 1. Now the Spirit speaketh expressly, that in the latter times, some should depart from the Faith; giuing heed to seducing spirits, and doctrine of deuils, forbidding to marry.

*Hebr.* 13. 4. Marriage is honourable in all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

*Chrysostom.* 2.  
in cap. 1. ep.  
ad Titum.

Saint *Paul* would bung vp the mouthes of Heretiques, which condemne Marriage; shewing that it is without fault: yea, so precious, that with it any man may bee promoted to the Episcopall chaire.

*Socrat.* lib 9.  
cap. 38, tripart.  
bistor.

In the East, all, euen Bishops doe abstaine of voluntary choice, not of any necessitie: and many of them, in the time of their being Bishops, haue had children by their lawfull wiues.

*Clem. Alex.*  
*strom.* 3.

*Paul* admitteth of the husband of one wife, whether hee bee Presbyter, Deacon, or Laicke, vsing matrimony without offence.

*Bern.* in Can.  
scilicet 66.

Take honourable marriage out of the Church, and the vnpolluted bed: and doe you not fill the Church with fornicatours, incestuous, vncleane, effeminate, and Sodomiticall persons, and finally, with all manner of vncleanness?

The

The fixe and thirtieth Contro-  
uersie, of the Church-seruice in  
the learned Tongue.

O B I E C T I O N.

**I**T is no where forbidden in the holy Scripture, that  
the publike Seruice of Gods Church should bee in a  
tongue not vnderstood to all the assistants.

A N S V V E R E.

**I**F to draw neere to God with our lips, and our hearts  
to bee farre from him, bee prohibited; then certainly  
is the publike Seruice in an vnknownen tongue: for the  
heart speaketh not where the vnderstanding conceiueth  
not; *Sonus enim cordis est intellectus*, saith Saint *Austine*.  
And therefore *Paul* giueth vs this direction; to pray with *In Psal. 99.*  
the spirit, and to pray with the vnderstanding, to sing with  
the spirit, and to sing with the vnderstanding: whereby  
saith *Chrysostome*, the Apostle teacheth, that wee ought to *In 1. Cor. 14.*  
speake with our tongues, and withall to haue our mindes  
to vnderstand what is spoken. And in the time of the  
Primitiue Church, when once they came to haue a set  
Liturgie, the Seruice was diuided betwixt the Pastour and  
the people, the whole Congregation answering the Mi-  
nister in diuers passages; which they would neuer haue  
done, except they had vnderstood the tongue, wherein  
he spake. This appeares out of the Liturgies that goe vnder  
the names of *Iames*, *Basill*, and *Chrysostome*. And A-  
postolique Constitutions, written as you say, by no worse *Constit. Apost.  
lib. 18. cap. 16.*

man then *Clement*, where this forme is set downe: The Bishop shall say, The grace of Almighty God, the loue of our Lord Iesus Christ, and the communion of the holy Spirit bee with you a'l: and all the people shall answer with one voyce, And with thy Spirit. Againe, let the Bishop say, Lift vp your hearts: and let all answer, Wee lift them vp to the Lord. And againe, the Bishop, Let vs giue thanks vnto the Lord: and all shall answer, It is meet and right so to doe. And at the end of that prayer, it followes, Let all the people with one voyce say, Holy, holy, holy Lord God of hostes, the heauen and earth are full of thy glory; blessed art thou for euer. And Chap. 18. Let the Bishop say, The peace of God bee with you all: and let all people answer, And with thy Spirit. And, Chap. 20. Let the Bishop admonish the people in these words, Holy things for holy persons: and let the people answer, One Holy, one Lord, one Christ, be blessed for euer to the glory of God the Father, Hosanna to the sonne of *David*, Blessed is he that commeth in the Name of the Lord, Hosanna in the highest: which things I alledge because they haue the vndoubted testimony of the Fathers. *Chrysostome*, expressing the manner of the Church in his time, saith; Euen in the prayers of the Church a man may see, the people offer much together with the Priest, for those that are possessed with wicked spirits; for the Priest and people make their prayers in common, and they all vtter the same words in their petitions to God. Againe, when wee haue excluded them out of the Church, that may not bee partakers of the holy Table, and fall afresh to prayer, wee all prostrate our selues together, and all rise vp together; when peace is to bee imparted, wee all salute one another; in the very same dreadfull mysteries, the Priests pray for the people, and the people pray for the Priest; for their answer. And with thy spirit, hath no other meaning. So *Iustine* reporting the order of the Christians in his time, witnesseth the same. On the day which

In 2. Cor. Elom.  
18.

1. Cor. 2.

which is called Sunday, all that are in Townes and Villages, meet together in one place, where the writings of the Apostles and Prophets are read, as the houre permitteth vs; when the reader ceaseth, the Pastour warneth and exhorteth vs, to imitate the good things that haue beene reade vnto vs, then rise we all and ioyntly make our prayers; after which ended, bread and wine with water, are brought, and he that is chiefe among vs, maketh his prayers, and giueth thanks, in the best manner hee can; at the end of his prayers and thanks, all the people that are present, doe bleis and say, Amen.

Saint *Austine* saith, Wee call vpon God, we heare one Gospel, wee sing one Psalme, wee answere one Amen, we found out one Halleluah. In Psalm. 54.

The Church, saith *Ambrose*, is often very fitly compared to the Sea, which at the first rusheth in the prayers of the whole people, as it were in the flowing of her waues, and theesoundeth with the responds of Psalmes, and with the singing of men, women, maidens, and young boyes, much after the roaring of waters. Now what had all this singing of Psalmes, this offering of prayers, these answers to the Minister beene, but as prattling of Parrots, as Saint *Austine* termes them, if they had not beene vnderstood by those that vttered them. Having besought the Lord, saith hee, that hee would cleanse vs from our secret faults, wee ought to vnderstand what this meaneth, that wee sing with reason like men, and not chatter like birds; for Owls, Parrots, Crows, Pies, and such other birds, are often taught by men, to sound that which they know not; but to know what they sing is by Gods will giuen, not to birds, but vnto men: therefore, deare brethren, that which we haue sung with one consent of voice, wee ought to know and perceiue with a cleare heart. Moreouer, the end wherefore the Priest speaketh in the prayers of the Church, is to guide the peoples hearts in their petitions to God, and to haue their consents, that the  
prayers

*Ambros. Hexa. l. 3. c. 4.*

*In Psalm. 118. ex-  
pos. 1.*

prayers of the Church may proceede from them all; for  
*De Magistr. c. 1.* God needeth not, saith Saint *Austine*, to bee instructed or  
 remembered by our speech, to giue vs that which wee de-  
 sire, but by an vnknowne tongue the people are not gui-  
 ded, they cannot giue their consent, as Saint *Paul* teacheth,  
 How shall the people say Amen at thy thanksgiuing, if  
 they vnderstand not what thou sayest. Euidēt then it is,  
 that a knowne tongue is prescribed, an vnknowne pro-  
 hibited, in the publike prayers and seruice of the Church.

## OBJECTION.

*N*O such prohibition appeareth in all the Scripture, yea  
 the practise of the contrary is euidently gathered out of  
*Luke 1.9, 10.* these words; According to the custome of the Priestly fun-  
 ction, hee went forth by lot to offer incense, entering into the  
 Temple of the Lord, and all the multitude of the people was  
 praying without, at the houre of the incense. Loe heere the  
 people did not vnderstand, neither the prayers nor the actions of  
 the Priest, yet neuerthelesse did they participate of both. The  
 same is more expressely commanded in these wordes: Let no  
 man bee in the Tabernacle, when the high Priest goeth into  
*Leuit. 10. 17.* the Sanctuary to pray for himselfe, and for his house, and for  
 the whole assembly of Israel, untill hee come forth.

## ANSVVERE.

*Y*OV leane on a broken staffe, if you thinke the pra-  
 ctise of *Zachary* and the Leuiticall Priests, will patro-  
 nise your blinde and vsurped custome: for they had an  
 expresse commandement from Gods mouth, to direct  
 them which you want; shew any such precept in the  
 Scripture for your Latin Seruice, and then we will accord  
 with it: besides the people heard not, and therefore could  
 not vnderstand, what the Priest, beeing absent spake in  
 the holy place, but the Priest is present with you in the  
 Church, offering vp the prayers and supplications of the  
 people, therefore the reason is not alike of their vnder-  
 standing



standing and of yours. Thirdly, this was typicall which the Leuiticall Priests performed, and therefore not now to bee drawne into imitation: For the Priest in the Old Testament did intercede betweene God and men, as the Image of Christ; and for that cause entered alone into the Sanctuary: But now Christ intercedeth betweene God and man, & appeareth in the Sanctuary praying for all the members in the Church: And so the vaile being broken downe, the people need not waite without, as in the Old Testament, but within may offer together one comon prayer, as *Chrysost.* speaketh: Comon Prayers are made of the Priest and the people, & all say one prayer.

In 2. Cor. liiij.  
18.

O B I E C T I O N.

**N**either doth that of Saint Paul: If thou blesse in the Spirit, hee that supplieth the place of the vulgar, how shall hee say Amen upon thy blessing, because hee knoweth not what thou sayest? Nor any thing in all that Chapter make any more against the practise of the Roman Church in this point than it doth against that of the Iewish Church now mentioned. Saint Paul speaking, not of the ordinarie, publike, receined, and established Church seruice (whereof all the assistants are partakers) because it is performed by the Priest a pu-like Officer, in all their behalves, though they understand not the words, nor see actions done by the Priests, but of certaine particular Exhortations, Hymnes, Psalmes, and other holy and good things uttered by particular persons, hauing the giuft of tongues, which being not understood of others, hath no other fruit then the edification of the Speaker, and that neither to his instruction, for oftentimes he understood not himselfe, but to an eleuation of his minde or spirit to God, as appeareth by that. For if I pray with tongue, my spirit prayeth, but my understanding is without fruit. Therefore Saint Paul would, that these exercises should bee used with much moderation, and in good order, but forbiddeth them not.

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AN-

## ANSVVERE.

1st. Cor. 14.

THEse are dreames of your owne deuising, that Saint *Paul* should spake of particular exhortations, Hymnes, Psalmes, which were vttered by particular men, that others vnderstood not, nor many times themselves, and not of the Church seruice; the contrary whereof both the text and fathers doe sufficiently prouue: For as hee speaketh of prophesying that the Church may bee edified: So doth hee of praying, blessing and thankesgiuing whereunto the vnlearned, that is, the promiscuous multitude, as *Chrysostome* speakes, answered *Amen*. Heare his owne words; I will pray with the Spirit, but I will pray with the vnderstanding; I will sing with the Spirit, but I will sing with the vnderstanding also; else when thou bleisest with thy Spirit, how shall he that occupieth the roome of the simple vnlearned say *Amen*? seeing he knoweth not what thou sayest. To say, sing, and bleise with the Spirit, can bee nothing else as the fathers interpret it, but to bee lead and guided by the Spirit in their Prayers, Psalmes and thankes as they were in their doctrines, exhortations, & interpretations, which was by miracle on the suddaine, not by learning or studie.

This was done by the Church, when all the faithfull were present, and to these Prayers, Psalmes and Thankesgiuing the people were to say, *Amen*, as the Apostle sheweth, which is the Ensigne and prooffe of publike prayer amongst Christians. Besides these men whom Saint *Paul* toucheth, vsed sometimes, the Syrian, sometimes the Hebrew tongue, as *Ambrose* speakes, *in tractatibus, aut oblationibus*, in their discourses to the people, or administration of Sacraments, which were not priuate but publike seruice of the Church.

Moreouer Saint *Paul* chargeth, that all things bee done to edification; and if all, then the publike seruice of the Church: that which misleadeth you is the false interpretation of these words; If I pray with the tongue  
my

my Spirit prayeth, but my vnderstanding is without fruit; whereby you conceiue that hee which prayeth in an vnknown tongue often vnderstood not what himselfe said, and so the profit which hee reaped was no instruction of his vnderstanding, but an eleuation of his minde, and bettering of his affections, which is a straine contrary both to Scripture and reason. For neither are those prayers which are made with their mouthes and not with their hearts properly to bee called Prayers, neither can our hearts pray nor bee lifted vp to GOD without vnderstanding; for GOD reiecteth the mouth without the heart, *Math. 15.8.* O Hypocrites, *Esay* prophesied well, This people draweth nere vnto mee with their mouth, and honoureth mee with their lippes but their hearts are farre from mee, shewing it to bee hypocrisie and prating, not piety and praying, when the heart mooueth not nor directeth the tongue; and that the heart neuer doth when the vnderstanding is absent, sith the Scripture taketh the heart for the vnderstanding, *Matthew 7.* and *Dauid* resembleth them to Horse and Mule that vnderstand not what they say or doe; and *Austine* vnto Parrats or Pies, and that iustly, because not an heart but an vnderstanding heart maketh the difference betwixt man and beast. Whereupon *Chrysostome* interpreting that of Saint *Paul*, I will pray with the Spirit, but I will pray with the vnderstanding: *In 1. Cor. 14.* Hereby, saith hee, the Apostle teacheth that wee ought in our prayers to speake with our tongue, and withall to haue our mindes vnderstand what is spoken; and crossing your conceit, hee addeth further, that the Apostle in this place speaketh of him that vnderstandeth what hee saith in a tongue vknowne to others: His words are. Thou wilt say then, doth the tongue edifi- *Hom. 35 in 1. Cor.* fi no man? not so; for hee saith, hee that speaketh with tongues edifieth himselfe, which verily cannot bee, except hee know what hee speaketh. And *Ambrose* interpreting that which is in the 4 verse; Hee that speaketh

with the tongue edifieth himselfe, sheweth that this edification was in his vnderstanding, and not in any elevation of the minde without it: by that (saith hee) which hee alone knoweth that hee speaketh, hee edifieth himselfe alone; for hee which prophesieth, edifieth the people, while hee is vnderstood of all, what hee speaketh. And so likewise the 17. verse; Thou verily giuest thanks well. Hee speaketh, (saith *Ambrose*) of him that vnderstandeth what he saith. What then doth *Saint Paul* meane? If I pray with my spirit, I will pray with my vnderstanding: the difficultie lyeth in this word spirit; which you with your Master *Bellarmino* vnderstand of the intention, affection, desire of him that prayeth: But *S. Paul* and the Fathers, of the extrordinarie afflate and gift of the spirit, which inableth men to speake in a strange tongue, as vers. 2. In the spirit he speaketh mysteries, that is, with the gift of the spirit: So the Fathers; *Basil*, The spirit of a man prayeth, that is, hee prayeth in a tongue vnknewne vnto all: So *Ambrose*; If thou bleste in the spirit, that is, If thou speake the praises of God in a tongue vnknewne vnto all: so *Hierome*; The spirit signifieth the tongue: whereby it appeareth that spirite in this Chapter, is commonly taken by a *Metonymy*, for that which is giuen by the spirite, eyther an vnknewne tongue, or wordes conceived in an vnknewne tongue: And that which followeth, But my minde is vnfruitfull, is not to be vnderstood as you with *Bellarmino* doe, vnfruitfull to himselfe; but vnto them that heare him. Thus *Basil*, It is demaunded howe the spirit of a man praying, his minde should be without fruite; this (saith hee) is spoken of them which pray in a tongue vnknewne vnto the hearers; for when the words of a prayer are vnknewne, the minde of him that prayeth is without fruit, because no man receiueth any profit; but when they that are present vnderstand a profitable prayer, then hee that prayeth hath fruit, because they that receiue profit are made better. So *Chrysostome* interpreting the sixth verse,

Quaest. 278.

In haec verba.

If

If I come to you speaking with tongues, what shall I profit you? You depart, saith hee, reaping no fruit of the voyce you vnderstand not; so that *Paul* meaneth not the fruit of the speaker, but of the hearer; the sense then is, If I pray in the Church in an vnknowne tongue, I vtter words which none vnderstand, and that by the gift of the holy spirit; but the hearer by this prayer reapes no profit. This is far from your conceite, that in the Apostles time some vttered prayers which themselues vnderstood not.

OBJECTION.

**T** Herefore that which hee saith of that matter, toucheth nothing the publike seruice of the Church, which the perpetuall practise of the same Church, (a sure rule to all that desire to bee Gods children) doth shew to bee most conveniently celebrated in the learned tongues. Against which if any will wrangle or be contentious, wee answerethem, as Saint Paul doth the like in another occasion: Wee haue no such custome, nor the Church of God.

ANSVVERE.

**S** AINT *Augustine* being consulted about rites, and ceremonies, and customes of the Church, giueth this answer: If the authoritie of Diuine Scriptures prescribe in any of these what is to bee done, I answer, there may bee no doubt, but that wee must doe as wee reade: the like I say, if any of these bee obserued of the whole Church throughout the whole world at this present day; for to dispute that wee should doe otherwise is insolent madnesse. This is no small part of your phrensie, that passing by the prescription of the Scriptures, which Saint *Augustine* putteth in the first place, you pretend a custome of the Church: nay against her ancient custome you erect and defend a nouell and late growne fashon, as the Fathers shew, and your owne men confesse, as you may see in the *Antithesis* following. And therefore if you will wrangle against Gods precept, the prescription of the Apostle, the gene-

call and ancient vsage of Christs Church ; feare least you fall into the number of those of whom Saint *Paul* speaketh, that are turned to vaine iangling, seeming to bee teachers of the Law, and vnderstand not what they speake, nor whereof they affirme. For as *S. Augustine* saith, No sober man will thinke against reason, no Christian against the scripture; no peaceable man against the church.

*Lib. 4. de trinit.  
cap. 16.*

*Antithesis.*

The Church of God vnder the Iewes, had their prayers, benedictions, and thanksgiving in a knowne tongue.

*Church Service ought to bee in a knowne tongue.*

1. *Chron. 16. 7.* Then on a day *Dauid* deliuered first this Psalm, to thanke the Lord, into the hand of *Asaph* and his brethren: Giue thanks vnto the Lord, call vpon his name, &c.

2. *Chron. 29. 30.* Moreouer, *Ezekia* the King, and the Princes commanded the Leuites to sing praises vnto the Lord, with the words of *Dauid* and *Asaph* the Seer: and they sang praises with gladnesse, and bowed their heads, and worshipped.

They that vter priuers in an vnknown tongue, draw neere to God with their lips onely: but that is prohibited.

*Matth. 15. 8.* This people draweth nigh vnto mee with their mouth, and honoureth me with their lips; but their heart is farr from mee.

1. *Corin. 14. 9.* So likewise you, except you vter by the tongue words easie to bee vnderstood, how shall it bee known what is spoken? for you shall speake vnto the ayre.

1. *Cor. 14. 14.* If I pray in an vnknown tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. What is it then? I will pray with the spirit, and will pray with the vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also.

1. *Cor. 14. 26.* Let all things be done vnto edifying.

*Origen contra  
Celsum, lib. 8.*

The Grecians name God in the Greeke tongue, and the Romanes in the Latine: and euery nation in their native and mother tongue make their prayers to God, and yeeld him due praises.

*Aug. epist. 1. 7.*

The one nature of God, is prayed vnto by all the Latine, and Barbarians, to bee mercifull vnto them; inasmuch that the very barbarous tongue is not excluded from the praises of one God, as if it were proper to the Latine.

The



The people with vs, rising in the night, goe to the House of prayer, and with continuall teares, making their confession vnto God; and at length arising from prayers, they set themselues in order to sing Psalmes: where being diuided into two parts, they sing by courses each side after other; and so with varietie of Psalmes, and prayers intercepted, they spend the night: Assoone as the day breaketh, all of them in common, as it were, with one mouth, and one heart, offer to the Lord a Psalme of confession, euery one of them making the wordes of repentance proper to himselfe. In regard of this order then you refuse vs: you must also refuse the Egyptians, the people of either Lybia, Thebes, Palestine, the Arabians, Pharmicians, Syrians, the borderers on Euphrates; and generally, all with whom Vigils, prayers, and common Psalmodes are esteemed.

*Basil. epist. ad  
ad Cleric. Neo-  
caesariensis. epist.  
93.*

Because in many places within the same city and Diocesse, there bee mingled people of diuers tongues, hauing vnder one Faith diuers rites and customes; wee straitly command that the Bishops of such Cities, and Diocesses do prouide fit men, which may celebrate Diuine Seruice, and minister the Church Sacraments vnto them, according to the diuersities of their rites and languages.

*Concil. Later.  
sub Innocent. 3.  
Can. 9.*

In the Primitiue Church, blessings and all other things were made in the vulgar tongue.

*Tyrin. 1. Cor.  
14.*

Wee denie not, but that the South Indians were suffered to haue their Diuine Seruice in their mother tongue: which also their Clergie at this day obserue.

*Eccius hoc. 6. m.  
cap. de Missa  
Latina.*

### O B I E C T I O N.

**H** Auing, as thou seest, iudicious reader, gone through all, or at least, all the chiefe points of Controversie of these times, and proued them by expresse Scripture, thou mayest understand, that I haue not laboured to bring all the places of holy Scripture for euery point which maketh for the prooue thereof. For I professe not to compile heere an Index or Concordance of all such passages, which proue the points

points of Catholique Religion, but haue brought those that I esteeme sufficient to satisfie any indifferent vnderstanding, though I haue not peraduenture brought alwayes the most pregnant, according to thy iudgement: wherein so farre as I haue failed, I humbly request the defect to bee supplied by thy diligence and zeale, in defence of the Catholike truthe, if thou be Catholike.

## ANSVVERE.

Plutarch, de in-  
finito liberor.

Lib. 2. cap. 34.

Aug. epist. 48.

**W**Hen a painter had shewed *Apelles* a picture, and told him hee had drawen it on a sudden: Surely, saith hee, I see you painted it in haste, although you had beene silent; but I wonder rather that you did not paint many such in the same space. I should haue wondered with *Apelles* why you had not set many more colours on your religion, but that you professe not to compile a Concordance of the Scriptures, which any may see though you be silent. But as *Irenaeus* told the *Valentinians* and other Heretikes, that to know the sea-water to bee salt, there is no necessity to drinke v<sup>p</sup> the sea, a few drops will easily discover it, as a man may know a picture made of earth not to bee gold though it be gilded ouer, by pulling off a little piece: So though you could gild ouer your religion with many more faire and cunning precepts: Yet euery ancient Catholike will easily find by this short answer, they are but pretences. As for your *Romane Catholikes*, they are of a newer and later edition; as like the *Donatists*, as one egge is like to another, who being a faction in the Church, counted themselues Catholiques, for holding communion with the Church at *Cartenna*: So you would haue all and none others to be counted Catholiques, but such as keepe communion with the Church of *Rome*. The Lord enlighten all our vnderstandings to see his trueth; inflame our affections to loue and embrace it; that knowing his will, we may affect it; affecting, performe it; performing, attaine the Crowne of glory; for the merit of his onely Sonne, and our alone Sauour, &c.

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